

THE LATTER-DAY SAINTS' MILLENNIAL STAR AND *Monthly Visitor,*

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6,

No. I.—VOL. I.]

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PROSPECTUS.

A small Paper containing eight Octavo pages of closely printed matter, bearing the above title, will be published monthly in Madras; the object of which will be to set forth the principles of THE CHURCH of JESUS CHRIST of LATTER DAY SAINTS, and will contain the visions of JOSEPH SMITH, late Prophet, Seer, and Revelator to the said Church, and to the world; as also the doctrines he taught, and revelations which he received.

From time to time articles will be inserted containing an account of the rise and progress of this CHURCH, its present locality, population and circumstances; the first principles of the gospel of Jesus Christ, the judgments of GOD that speedily await the nations, unless they repent, the millennial reign, personal advent of Christ, fall of Babylon, signs of the times, setting up of the king-

dom of God on the earth, and the ushering in of a new dispensation.

Notice will also, occasionally, be taken of objections to the cause, and, as God shall give us grace, answered in the spirit of meekness and truth.

In short, whatever may be deemed of importance to the kingdom of God, the spread of truth, and the Salvation of men, will be inserted in its columns.

It will be printed on good and substantial paper, and will be exclusively devoted to the cause of God.

Subscriptions are earnestly solicited from the public. Terms monthly will be 1 anna per copy.

Any person interested in the welfare of their friends, and the kingdom, may have 20 copies monthly for one Rupee.

R. BALLANTYNE,
*Elder in the Church of Jesus
Christ of Latter Day Saints.*
MADRAS,

TO OUR PATRONS AND FRIENDS.

Friends and fellow-travellers to eternity.—The light of a glorious era is dawning upon the world. The Millennial rest is at hand. That glorious Sabbath of Creation when the lamb and the lion shall lie down together; when the cow, and the bear, shall feed in the same pasture; when there shall be nothing to hurt in all God's holy mountain—in all the earth—the light of that day is beginning to shine.

We live in a day when the Lord is lifting up His hand to the Gentiles, and raising up a Standard to the People. See Isaiah 49—22.

In a day when He is to gather Israel from their long dispersion to their own lands. See Romans 11, 25 to 29—also Luke 21. 24—Daniel 12, 1. Jer. 30 and 31 ch. and the 11 of Isaiah.

The Lord hath already raised up many Fishers and Hunters to gather them See Jeremiah 16, 16 and Isaiah. 18 ch.

He hath set up an Ensign to the nations on a far distant land from Jerusalem, i. e. on the American Continent—the land “ shadowing with wings beyond the *rivers* of Ethiopia.” Isaiah 11—12 ch. 18, 1, 2, 3 and ch. 5—26.

The Lord is gathering His *Saints* and setting up His Kingdom. Psalm 50—1 to 6—also Dan. 2—44 and ch. 7, 27th v.

All nations are now invited to go up to the mountain of the Lord's House, to learn of His ways. See Micah. 4 ch. and Isaiah 51—11.

The Dispensation of the fulness of times is now being introduced, when all things in Christ in heaven, and on the earth, are *literally* to be gathered together in ONE. See Ep. 1—10. Ps. 50—5. Zech. 14—5, and Rev. 20—4, 5, 6.

The fulness of the everlasting Gospel has been restored by an Angel. Rev. 14—6, 7.

Apostles and Prophets, Evangelists, Pastors and Teachers, inspired of God, are again given to the

world “ for the work of the ministry, for the perfecting of the Saints, and edifying of the Body of Christ.” Ep. 4—11, 12 and 1 Cor. 12—27, 28, 29. And will not again be taken from the earth till the Sons of Moses and Aaron offer unto the Lord an offering in righteousness.

The Saints of God again enjoy the gifts of the Holy Spirit as Jesus promised to the *believer*. See Mark 16—15 to 18. Also 1 Cor. 12—7 to 11th verse.

The sick are healed by anointing with oil in the name of the Lord Jesus, and the prayer of faith. James 5—14 to 18.

The Ordinances of Baptism, by immersion, for the remission of sins, through faith in the Lord Jesus Christ, and the laying on of hands for the gift of the Holy Ghost, are again restored to the Church, through the mercy, faithfulness, and condescension of our heavenly Father Math. 28—18, 19, 20. Acts 2—37, 38, 39. Also Acts 8—12, to the 20th verse.

Darkness has covered the earth, and gross darkness the minds of the people; all nations have walked after their own ways, but now Zion is commanded to arise and shine, for her light is come. See Is. 60th ch.

The latter-day glory is bursting forth on the earth; the signs of the “ coming of the Son of Man ” already make their appearance, blood, and fire, and vapors of smoke; wars, and rumors of wars; men's hearts failing them for fear of those things which are coming on the earth. Pestilence, famines, and earthquakes in divers places, are being manifested; the sea and the waves roaring.

All these are intimations to the faithful that the day, and the hour, is near when the “ Son of Man ” cometh in the clouds of heaven, with great power and glory. See Joel. 2—28 to the end Math. 24th ch. Mark 13th ch. and Luke 17—22 to the end.

In view of these great, and mighty events, we are commanded by the God

of heaven to wake up the nations ; to call upon the wise virgins to trim up their lamps, for behold ! the Bridegroom cometh Go ye out to meet him ! Math. 25—5, 6.

With all fidelity to God, and our fellow-men we will endeavor to conduct this " Millennial Star," that it may be a luminary of light to those who are sitting in darkness, and a guiding beacon to the land of Zion.

With all due respect, and earnest solicitation for the welfare of my fellow-men. I subscribe myself your humble servant, in the kingdom of patience.

EDITOR.

JOSEPH SMITH, AN ASSASSIN.

We feel it our duty in this issue to take notice of three Tracts which are being liberally distributed in Madras, and Suburbs, by authority of the Religious Tract Society here.

We do not intend noticing all the misrepresentations and falsehoods they contain, but we would direct the attention of our readers to a few, that those who love the truth may judge how far the general tenor of such anonymous productions are entitled to credit.

It appears to us that the author, after having collected all the lies, and misrepresentations that have been published against God's work in these last days, was ashamed of his own doings, and afraid of the merited infamy and disgrace which an exposure would justly entitle him to, and consequently withheld his name. For instance, the author says in Tract No. 600, entitled " Is Mormonism True or Not," on page 7, that Joseph Smith prophesied that Ex-Governor Boggs of Missouri, his old enemy, should die within one year, and that he hired one of his " Danite band" to fulfil his own prophecy by murdering him, and because of this a mob was so exasperated against Smith that they broke into prison and shot him : and on page 21, the author adds, " the prophet's barefaced iniquity in this matter was not allowed to pass unno-

ticed by the authorities, for he was apprehended on the charge of conspiring against the life of the ex-governor of Missouri, when he was shot as before related."

Now for the facts of the case. The prophet Joseph Smith never was apprehended for murdering the ex-governor of Missouri, neither was the ex-governor of Missouri referred to, or any other, ever assassinated by him or his associates. We have living witnesses in this Presidency who saw Governor Boggs, the official alluded to, in California in 1847, three years after the martyrdom of the prophet. And in 1852, when we were in California, ex-governor Boggs was living in that state, and for aught we know he is still prospering in his golden speculations. Any person really desiring to know and satisfy themselves may write to California and ascertain the facts.

Now, how is it that a religious body of men can be accessory to the circulation of such barefaced falsehoods as the above ? How is it that they will sanction and distribute such libels among the people as gospel truths, and as a part of their duty as christian ministers ? Is it not because their craft is in danger, and that they would rather believe and circulate a lie than the truth. Common honesty and a humane regard for the character of our fellow-man, would dictate a careful investigation, before engaging in an enterprise to calumniate, and circulate such gross and criminal charges against an honest, upright and innocent man.

The other allegations and charges of immorality against the character of Joseph Smith with which the Tracts abound are as utterly untrue as the case in question ; but we have referred to this particular charge because we have the living witnesses on hand to prove the truth of what we have said.

We will now leave Joseph Smith and his character, for the present, in the hands of God, with this testimony that he was a virtuous man of God,

true, faithful and untiring in the services of his Maker. But says Jesus "if they have called the Master of the house Beelzebub, how much more they of his household." And, again, "blessed are ye when they shall persecute you, and say all manner of evil against you falsely for my sake and the gospel's; rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you,"

Any person wishing to read a Reply to the charges contained in said Tracts against the character of the Prophet and his associates may obtain it, as we have still a few on hand that were published in Calcutta. Price Rs. 1-4-0.

"OUR RELIGION."

After giving a somewhat imperfect account of the beginning of the religion of Jesus Christ on page 3 of Tract 588 the author says,

"Now all these things being true as 'mormonites' acknowledge no less than others professing to be Christian, there is no difficulty in giving a straightforward account of the beginning of 'our religion.'"

Now, whether the Author is an Episcopalian, or Presbyterian, or Roman, or a Plymouth brother he does not inform us, and we are therefore at a loss to know which of these *religions* he identifies with the religion of Jesus. Perhaps by the term "Our Religion" he embraces in his extensive charity all of these clashing sects, and identifies all of them with the pure religion of Jesus Christ. This we consider an utterly unfair position. We have first to *prove* that any of these religions is the religion of Christ before it can rationally, or justly, be identified as one with it. We are prepared to say, and prove by the word of God, that not one of the religions mentioned is the religion of Jesus Christ, but a corruption of it.

Not one of them, save the Roman, can give even a shadow of evidence to show that their Churches were organised either by the Lord himself,

his Apostles, or their legal successors, and unless a new dispensation has been given to them, how is it that the writer claims an identity for any of these systems with the religion of our Lord Jesus Christ and his Apostles. On the same principle of reasoning, which the author referred to adopt to sustain the divine origin of the ancient christian religion do we require the advocates of these multifarious creeds to prove the divine origin of their existence before identifying that which has no resemblance to the religion of Jesus with a system possessing such indubitable evidence of its heavenly origin.

Have any of these Churches, Apostles and Prophets, Evangelists, Pastors and Teachers qualified to teach by the gift of the Holy Ghost? Have they the various gifts of the Church of Jesus Christ of former-day Saints, such as the word of wisdom, the word of knowledge, visions, dreams, prophecy, tongues, and the interpretation of tongues, healings, miracles, and the ministering of *holy* Angels. Do they preach faith, repentance, and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

If these denominations not only do not possess and teach these things, but actually deny them, then we say that the claims made to identify these systems with the religion of Jesus is a most unwarrantable assumption, and only indicates the arrogance of the writer, and his total ignorance of what the religion of Jesus Christ was, and is.

We would like some of the learned divines of Madras to come forward and show wherein the features of their systems with ancient christianity has any resemblance. We confess it would be an act of charity in them to show us wherein the identity consists, as it was for the lack of such information that we were led to embrace the doctrines of the Church of Jesus Christ of Latter-day Saints. We will agree that that if they can point out such identity, and

show by such evidences as may reasonably be required that any of their systems had a *divine* origin, we will gladly embrace so easy a way of getting to heaven, and no longer go about without purse or scrip to sustain the claims of "Mormonism" to a divine origin. God certainly would not raise up two Churches to contend for each others overthrow. We cannot reconcile the distractions among the various sects with the unity required of Christ's disciples, and therefore hope that any individual possessing charity sufficient to labor for our conversion, will not attempt our conversion to all of the sects, but only to that *one* which may be deemed to possess the evidences which we earnestly desire to have adduced.

"Our religion." What an arrogant assumption. The teachers of the religion of Jesus Christ accomplished their missions and taught the people without purse or scrip. Do the ministers of the denominations referred to follow their example, or do they not teach for hire and make merchandize of men's souls. Some may be doing this unconsciously of what they are doing. Do they claim inspiration, or do they deny it? The teachers of ancient Christianity taught by the gifts of the Holy Ghost. See 1 Cor. 14 ch. It was in them as a spirit of prophesy, revealing things past, present, and to come. And this same Holy Ghost is promised to "all that are afar off; even as many as the Lord our God shall call." See Acts 2—39.

Do not the ministers of that spurious christianity now existing deny the power of Godliness such as the "anointing" or "unction" from on high, by which the ancient saints were taught, and in consequence of the possession of which they were so full of light and truth that John said to them "ye need not that any man teach you." 1st John 2—27. Where is the modern church that is so richly endowed? None but the Saints of God ever enjoyed such blessings, and such an evidence of the Divine favor.

Instead of modern professors claiming an identity with the Religion of Jesus Christ would it not be more honest at once to acknowledge their identity with those of whom Paul says "that they will not endure sound doctrine." See 2 Tim. 4—3, 4. Moreover an identification with the *mother* of Harlots and abominations of the earth, and with the "Beast full names of blasphemy" whose number was to be six-hundred-three score and six would be quite a natural and becoming alliance.

An open acknowledgment to this effect would relieve many souls from the mystic yoke of "Babylon the Great," and exonerate the religion of our Lord Jesus Christ from the obloquy of the distractions, strifes, and innumerable corruptions of doctrine and practice that is such a disgrace to the Christianity of the nineteenth century. The eyes of many would be opened to behold the Church of God coming, through the restored religion of Jesus Christ, out of the wilderness, fair as the moon, clear as the sun, and terrible to modern sectarianism as an "army with banners."

DIVINE AUTHORITY.

On page 10 of Tract 598 we find these sentiments:—

"Since Jesus Christ has been proved to be the son of God and both He and His Apostles tell us in the strongest words that deceivers will arise, there is every reason for suspecting the intelligence, or the honesty of any who declares to us that he has received a revelation from God. On this clear and simple ground we refuse to have any thing to do with Mormonism. . . . if men pretend that they come to us with *divine* authority, with the same authority as the old and new Testaments, it is our duty, and for our safety, to cast them away as worse than worthless."

It may be for the *safety* of an hireling priesthood to take this course and reject as "worse than worthless" all who claim *divine* authority. As for us we only know of *two* kinds of authority being referred to in the Bible, as pertaining to Priesthood. The one is earthly, sensual and devilish; and the other is heavenly and Divine. The Priests of the present

day, according to the sentiments of the above extract, deny *Divine Authority* such as comes from God, and consequently are acting under that other kind of authority spoken of in the Bible, which is "earthly, sensual, and devilish." This latter kind of authority cometh not from above.

While making these frank, open acknowledgments, they yet practice the mysterious inconsistency of acting in the name of the Father, and of the Son, and of the Holy Ghost. O blind inconsistency. They practically usurp all the prerogatives of a divinely authorised servant of God, while at the same time they denounce all as impostors who claim such a commission. Cannot their hearers perceive the position they place themselves in. They openly, and unsparingly, denounce all who claim such authority as was conferred upon Moses, Aaron, Peter, John, Philip or Paul, and yet they act as though they possessed it. We would ask who commanded them to preach, baptise, and administer the sacrament? They must either have *assumed* the authority, or have been called by God, *man* or the Devil. In either case it is either of God, and consequently Divine, or "earthly, sensual, and devilish." We are bold to say that the authority of every one who denies *divine* authority is from beneath, and not from above; we call upon the people to look into this matter, and remember while they receive the ordinances from such hands it will avail them nothing. A true servant of God never denied *divine* authority such as is contained in the Bible but earnestly sought after and obtained it. Aaron had divine authority. He was called of God by revelation; And, says Paul "No man taketh this honor upon himself but he that is called by God as was Aaron." Heb. 5—4, and he proceeds to show that divine authority is equally as essential under the gospel as under the law of Moses, and says 5th verse "so also Christ glorified not himself to be made an High Priest; but He that said unto Him; thou

art my son, to-day have I begotten Thee." Again, in another place Paul says concerning Christ that He was "called of God an High Priest after the order of Melchisedec. See 10 v.

If the son of God would not act in matters affecting the salvation of man till He was called, ordained, and had received the Melchisedec priesthood with an "oath," how presumptuous and arrogant in puny man it is to glorify himself. Heb. 7—21.

(*To be continued.*)

THE RISE OF THE CHURCH.

Extracted from the Book of Doctrine and Covenants—Section 2, page 91

"1.—The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organised and established agreeably to the laws of our country, by the will and commandments of God, in the fourth month which is called April: which Commandments were given to Joseph Smith, junior, who was called of God and ordained an Apostle of Jesus Christ, to be the first elder of this Church; and to Oliver Cowdery, who was also called of God an Apostle of Jesus Christ, to be the second elder of this Church, and ordained under his hand: and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

"2.—After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith, God ministered unto him by an holy Angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him Commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which

contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of Angels, and is declared unto the world by them, proving to the world that the holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

“3.—Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; and those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the Church, have heard and bear witness to the words of the glorious majesty on high, to whom be glory for ever and ever. Amen.

“4.—By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them Commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

“5.—Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty

power according to the will of the Father, that as many as would believe and be baptised, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

“6.—And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: And we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy Scriptures, or the Revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of Angels: And the Lord has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen.”

“19.—Every member of the Church

of Christ having children, is to bring them unto the elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

“20—No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

“21—Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God and has authority from Jesus Christ to baptise, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: having been commissioned of Jesus Christ I baptise you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the

water, and come forth again out of the water.

“22—It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus: And the elder or priest shall administer it: And after this manner shall he administer it: he shall kneel with the Church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his Commandments which he has given them, that they may always have his Spirit to be with them. Amen.

(To be continued.)

H Y - M N.

- 1.—Lo! the Gentile chain is broken !
Freedom's banner waves on high ;
List, ye nations ! by this token,
Know that your redemption's nigh.
- 2.—See, on yonder distant mountain,
Zion's standard wide unfurld ;
Far above Missouri's fountain,
Lo, it waves to all the world.
- 3.—Freedom, peace, and full salvation,
Are the blessings guaranteed ;
Liberty to ev'ry nation,
Ev'ry tongue, and ev'ry creed.
- 4.—Come ye Christian Sects, and Pagan,
Pope, and Protestant, and Priest ;
Worshippers of God, or Dagon,
Come ye to fair freedom's feast.
- 5.—Come, ye sons of doubt and wonder,
Indian, Moslem, Greek, or Jew ;
All your shackles burst asunder,
Freedom's banner waves for you.
- 6.—Cease to butcher one another,
Join the covenant of peace ;
Be to all a friend, a brother,
This will bring the world release.
- 7.—Lo ! our King ! the great Messiah ;
Prince of peace shall come to reign !
Sound again, ye heav'nly choir,
Peace on earth, good will to men.

MADRAS :

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THE BOOK OF MORMON.

As much inquiry prevails among the people in regard to this sacred record, and as many erroneous notions are entertained in regard to its origin, and contents, we will in this article give a brief account of its history, and a few extracts from its sacred pages.

In the first place we observe that as the Bible is a record of the house of Israel and Judah, so the book of Mormon is a record of the house of Joseph and other remnants of the house of Israel. See Ezek. 37—15, 16, 17, 18, 19.

The Lord promised through Jacob, as recorded in the 48th ch. of Genesis, that the offspring of Joseph, through the lineage of Ephraim and Manasseh, should become a *multitude of nations*; and in the 49th of Genesis 22d v. he says "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall;" by which comparisons we understand that the seed of Joseph were to be very numerous, and were not to be confined to the land of Canaan, the promised land to Abraham and Isaac, but were to go over the bound-

daries of that land, and settle another country, extending to the "utmost bounds of the everlasting hills: agreeably to the greater blessing of Jacob when God Almighty appeared to him at Luz, and blessed him. Jacob says, Gen. 49—26, "the blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac) unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." We have here an exclusive blessing in relation to territory, greater than the blessings of Abraham and Isaac, specially given to Joseph, that extended to the "utmost bounds of the everlasting hills. These two quotations, taken in connexion show, first, that the seed of Joseph was to become not only a multitude of people, but a multitude of *nations*; and, second, that the blessing Jacob received from God Almighty in regard to territory was greater than the blessings of his progenitors, Abraham and Isaac.

Now the questions arise where, and in what manner, have these prophecies

been fulfilled? Search the continents of Asia, Africa, and Europe, and where do we find a *multitude of nations* of the lineage of Joseph? Nowhere on those Continents are they to be found. Let us pass on to America and what do we there find? We there find among the aboriginal inhabitants a multitude of nations, all evidently of the same origin. But how shall we determine, says the inquirer, whether they are of the seed of Joseph, or of some other lineage? Have they any records to shew their genealogy? They have not now in their possession; but they have traditions among them by which we are informed that their fathers once had a sacred record, and that, when it was in their possession they were a highly favored people of the Lord. This however is not satisfactory, as their traditions may be either false or true. How then shall we determine their lineage? Isaiah, in the 61st ch. 9th verse says, “and their seed shall be known among the Gentiles, and their offspring among the people,” and in the 29th ch. 18th v. the same prophet says “and in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy one of Israel Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy one of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.”

From these two passages we learn that when the seed of Jacob is known among the gentiles a book is to come forth. This Book is to accomplish great things for the house of Jacob, it is a record of their fathers, and has

come forth by the power, and faithfulness of God, making known the genealogy of the nations referred to on the American continent; and that the Lord hath fulfilled the promises made to Jacob that his seed should become a multitude of nations, and that they should inhabit the utmost bounds of the everlasting hills..

The Book of Mormon—the record of the house of Joseph—was written by a prophet named Mormon, on the American continent, over fourteen hundreds years ago, by commandment of the Lord. It is an abridgement of the Record of the Nephites and Lamanites, who were led, by direction of God, from Jerusalem to the American continent about 600 years before the birth of our Lord and Saviour Jesus Christ. It also contains an abridgement of the Record of the people of Jared, who were led by a prophet of God from the Tower of Babel, at the time the language of the people was confounded, to the continent of America. We read in Gen. 11—8 that at that time the Lord scattered the people abroad upon all the face of the earth, America not excepted, and the people of Jared being righteous, the Lord directed them to a land, choice above all other lands, and there revealed unto them his will. We will here give an extract from the title page of this book which will briefly show the nature of its contents, and the designs of God in now bringing it to light.

“An account written by the hand of Mormon upon plates taken from the plates of Nephi:—

“Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of Commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

"An abridgment taken from the book of Ether ; also, which is a record of the people of Jared ; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven : which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers ; and that they may know the covenants of the Lord, that they are not cast off for ever ; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men ; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

"Translated by Joseph Smith, Jun."

The designs of God in causing Mormon, the son of the prophet Mormon, to hide up this record, and in now, through the prophet Joseph Smith, bringing it to light, are clearly set forth in the above extracts. In the first place it is to show unto those remnants of the house of Israel now living what great things God hath done for their fathers ; second, that they may know the covenants and promises of the Lord to themselves, for we read in Ezekiel 37th chapter, that when the Lord unites the record of Joseph with the record of Judah, the events that follow are the gathering of the house of Israel and the house of Judah to their own lands ; third, that both Jew and Gentile may be convinced that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

The reader may enquire in what way will this record convince both Jew and Gentile that Jesus is the Christ, the Eternal God ? We answer that there is much infidelity abroad in the earth among both Jew and Gentile. The Jews do not believe that Jesus Christ was raised from the dead by the power of God, but to this day believe the lie invented by the Pharisees, viz. "that his disciples stole him away while we slept," this, those wicked hypocrites, put into the mouths of the soldiers who guarded the tomb where he lay, and the consequence is that their children have ever since denied his divinity. The

Apostles of our Lord testified of his resurrection and that he was seen of them forty days, speaking of the things pertaining to the Kingdom of God, and that he then led them out as far as to Bethany, was there parted from them, ascended up unto heaven, and a cloud received him out of their sight. This was part of their testimony, but it was not believed.

This infidelity has been greatly strengthened through false teachers denying to the believer of his doctrine the only infallible evidence of its divinity. Jesus said to his apostles "These signs shall follow them that believe ; in my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." But an infidel race of teachers that have since sprung up deny the power of godliness, (2d Tim. 3—1, 5) —deny the promises of Christ—and thus the world, instead of regarding them as a set of impostors, have denied the divinity of Christ, and the heavenly origin of his religion. These are some of the awful consequences of false teaching. But God in his mercy and faithfulness, hath again restored the gospel of Jesus Christ in its purity and fulness, as contained in the book of Mormon, with the signs following the believer ; and thus the divinity of Jesus Christ, and the power of his religion is maintained, false teachers are put to shame, and the mouth of infidelity closed. Jesus said "my doctrine is not mine, but His that sent me. If *any* man will do His will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." John 7-16, 17.

Again the book of Mormon is well calculated to convince Jew and Gentile that Jesus is the Christ, the very Eternal God, because it proves the certainty of his *ressurrection*. He told his disciples "other sheep I have which are not of this fold (Judea) them also I must bring, and they shall hear my voice ; and there shall be one fold

and one Shepherd" John 10—16. Agreeably to this Jesus manifested himself to his other sheep on the American continent, after his resurrection, and demonstrated to them, and to all who believe their testimony, that he is the very eternal son of God, "manifesting himself unto all nations."

An extract I will now give from the book of Mormon, giving an account of this glorious manifestation of himself to his people, on the American continent, and the terrible destructions, and darkness over the whole land which preceded it. We quote from the 506th page of the first European edition.

"And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the records; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite; yea for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did

sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroniah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable Cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some Cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whether they went no man knoweth, save they know they were carried away; and thus the face of the whole earth became deformed, because of the tempest, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

"And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quackings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

"And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness ; and there could be no light because of the darkness, neither candles, neither torches, neither could there be fire kindled with their fine and exceeding dry wood, so that there could be no light at all ; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

"And it came to pass that it did last for the space of three days, that there was no light seen ; and there was great mourning, and howling, and weeping among all the people continually ; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out : then would our mothers, and our fair daughters, and our children have been spared, and not have been burned up in that great city Moronihah : and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto this people ; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people ; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth : yea, and the city Onihah, and the inhabitants thereof,

and the city of Mocom, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and of the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come any more unto me against them. And behold, that great city Jacobugath which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness which was above all the wickedness of the whole earth, because of their secret murders and combinations ; for it was they that did destroy the peace of my people and the government of the land : therefore I did cause them to be burned to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations ; and because they did cast them all out, and there were none righteous among them, I did send down fire and destroy them, that their wickedness and their abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent unto them, might not cry unto me from the ground against them ; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

"O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted that I may heal you ? yea, verily I say unto you, if ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive ; and blessed are those who come unto me. Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me, and

in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings: and ye shall offer as a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite Spirit, him will I baptise with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptised with fire and with the Holy Ghost, and they knew it not. Behold, I have come into the world to bring redemption into the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive: for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

"And now behold it came to pass that all the people of the land did hear these sayings: and did witness of it. And after these sayings there was silence in the land for the space of many hours; for so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain: therefore there was silence in all the land for the space of many hours.

"And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob; yea who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. And again, how oft would I have gathered you as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel; ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not, O house of Israel, the places of your dwellings shall become desolate, until the time of the fulfilling of the covenants to your fathers.

"And now it came to pass that after the people had heard these words, behold they began to weep and howl again, because of the loss of their kindred and friends. And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did

cease, and all the tumultuous noises did pass away, and the earth did cleave together again, that it stood, and the mourning, and the weeping, and the wailing of the people who were spared alive, did cease; and their mourning was turned into joy, and their lamentations into the praise, and thanksgiving unto the Lord Jesus Christ, their Redeemer. And thus far were the scriptures fulfilled, which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets, and stoned them not; and it was they who had not shed the blood of the saints, who were spared; and they were spared, and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and darkness. And now whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things, are not unto the fulfilling of the prophecies of many of the holy prophets. Behold I say unto you, yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things; yea, the prophet Zehnos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem? And it came to pass that in the ending of the thirty and fourth year, behold I will shew unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shewn unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them: shewing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings."

Let not the reader marvel at these things, but rather rejoice that the same Saviour who appeared to his disciples on the eastern continent after his resurrection, and who, also, after his ascension into heaven appeared to his servant John on the Isle of Patmos, appeared also to a remnant of the house of Joseph on the western continent. Rejoice that the record of that people has now come forth, out of the earth, through the ministry of an holy Angel.

DIVINE AUTHORITY.

(Continued.)

We see that Jesus did not act without divine authority; neither did his disciples. He called together the twelve and ordained them, see Luke 6-13. And he says, John 15-16, "ye have not chosen me, but I have chosen you, and ordained you." And we find that others, also, submitted to the necessity of divine calling, and ordination. See the case of the seven deacons. Acts 6-5, 6. And of Paul Acts 13-1, 2, 3; also of Timothy who was ordained by prophecy and the laying on of the hands of the Presbetry. 1 Tim. 4-14.

But there were some both under the dispensations of Moses and Christ who like modern divines despised *divine* authority. Korah, Dathan, and Abiram with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, gathered themselves together, against Moses and against Aaron, and said unto them "ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord. Num. 16-1, 2, 3. These declarations were no doubt gratifying to the spiritual pride of those who sought for power and usurpation. But what did the Lord say to such selfrighteous usurpers? He commanded Moses and Aaron and said (21 v.) "separate yourselves from among this congregation that I may consume them in a moment." And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation: and all Israel that were round about them fled at the cry of them: for they said lest the earth swallow us up also. And there came out a fire from the Lord and consumed the 250 men that offered incense." Think of this ye Priests who despise *divine* au-

thority, and let it be an everlasting warning to you. The day will come when God will make manifest your presumption and folly, as he did their's, unless ye repent and cease to administer in His name.

I will refer you, also, to some "makers of sects" under the Christian dispensation who lived about the time the Apostacy began. Jude says "these filthy dreamers defile the flesh, despise *dominion*, and are not afraid to speak evil of *dignities*." In their self-righteousness they despised the legal authority ordained by God under the Gospel, which consisted of Apostles, Prophets, Evangelists, Pastors, Teachers, Deacons, Helps, and Governments: And failed not to establish a priesthood, and denominations of their own. Jude says concerning such characters "these be they who separate themselves, sensual, having not the Spirit." According to another translation equally as good, this 19th verse of Jude's epistle reads thus, "these be makers of sects, sensual, having not the Spirit." So we see the order of denominational distinctions, sects and parties, as now existing in Christendom, had its origin as early as the days of Jude. The sects have multiplied and increased ever since, and the distracted condition of christendom at the present time is a lamentable exhibition of the folly and presumption of despising *divine* authority. Jude saw that this order of things should continue till the Lord shall make his appearance to execute vengeance on such apostates. He says, 14th verse "Behold the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all such ungodly characters of their ungodly deeds, which they have ungodly committed." They were distinguished by speaking great swelling words of vanity, flowery discourses, having men's persons in admiration because of advantage; consequently despising the poor, and running greedily after the error of Baslim for reward. In other words preaching for

money. And we are prophetically told that they are to perish in the gainsaying of Core (Korah) because of their ungodly usurpations and despising the *divine* authority which God has now restored to the earth through His Servant Joseph Smith.

Again, for another illustration we will refer the reader to the case of Uzzah as recorded in 2d Sam. 6—1 to 11. "Again, it came to pass that David assembled all the chosen men of Israel, even thirty thousand, and went to bring up the ark of God from Baale (Baalah which is Kirjathjearim) from Gibeah of Judah, and from the house of Abinadab. And they put the ark of the Lord in a new cart, which was drawn by oxen; and the two sons of Abinadab, Uzzah and Ahio, drove the cart. As they came to the threshing floor of Nachon Uzzah put forth his hand to steady the ark of God, for the oxen shook it. And the anger of the Lord was kindled against Uzzah and God smote him there that he died, because of his *error*."

Wherein consisted the great criminality of Uzzah? It was inofficiously interfering in the office of the Priest: it was not from a criminal motive that Uzzah put forth his hand, but through forgetfulness of the Law, a lack of solemn veneration for holy things, and entire confidence in God. Moreover the Law of God through Moses forbade any from officiating in holy things only those who were duly authorised. Therefore Uzzah having broken the law of God was made an example of before Israel, that others in all succeeding generations might fear and tremble. Thus it was that Uzzah erred, and for his error was punished with death. O what a solemn and affecting warning this is to all men to not to assume a calling in the name of the Lord which has not been appointed to them, Fear the God of heaven and never recklessly administer in holy things—in Baptism for the remission of Sins or any other ordinance without authority. O how wantonly do many make merchandise

of these things! They are sold for money in the Public Auctions of England. They are advertised for sale to the highest bidder. If Uzzah was guilty, and was made a spectacle of to all men from that day to this how much more will the wrath of God be revealed from heaven against all such unrighteous and criminal traffic. The nations are recklessly making merchandise of the religion of Jesus Christ. There is a great church spoken of in the revelations of God with whom the kings of the earth have committed fornication, and the nations of the earth have been enriched through the abundance of her delicacies. All nations have drunk of the wine of the wrath of her fornication. But the day of her glory is to have an end, for thus it is written. "So much as she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart I set a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day—death, and mourning, and famine: and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18th chap. Now is there a voice heard among the nations, and addressed also to you, dear reader, "come out of her my people that ye may not be partakers of her sins, and that ye receive not of her plagues."

That all the plagues with which she is to be visited will come upon her, chiefly, because of her unholy traffic in God's word and ordinances is clear, not only from this Chapter and other revelations of John, but also from the writings of Paul, Peter and Isaiah. The latter prophet says in his 24th ch. that the Lord is to make the earth empty, and burn up its inhabitants "because they have transgressed the law, changed the ordinances and broken the everlasting covenant."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR AND Monthly Visitor,

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6,

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WHAT IS ESSENTIAL TO SALVATION ?

First.—Faith in, and a Knowledge of, God the Father and his son Jesus Christ. John 17—3, “ And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Second.—Repentance unto life. Acts 11—18, “ When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.” Mark 1—4, “ John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins.” Acts 11—38, “ Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” This repentance consists in sincere contrition of heart for sin, and a firm resolution to renounce, and for ever forsake it, and practice holiness. Matthew 3—7 to 13.

Third.—Baptism, by immersion, for the remission of sins. Mark 1—4, 5, “ John did baptise in the wil-

derness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem and were all baptised of him in the river of Jordan, confessing their sins.” 9th verse, “ And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised of John, in Jordan.” Acts 2—37, 38, “ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do ? Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” See also the commission of Jesus to his Apostles, Mark 16—15, 16, “ And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved.”

Fourth.—Belief in, and reception of, the Holy Ghost. John 16—12, 13, 14, “ I have yet many things to say unto you, but ye cannot bear them

now. Howbeit when he, the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." Romans 8—9, "Now if any man have not the Spirit of Christ, he is none of his." Verse 14, "For as many as are led by the Spirit of God, they are the sons of God."

Fifth.—An acquaintance with, and obedience to, the laws of Christ. John 14—21, 22, 23, 24, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine but the Father's which sent me?"

Sixth.—A knowledge of, and obedience to, the commandments of the true servants of Christ. John 17—18, "As thou hast sent me into the world, even so have I also sent them into the world." Matthew 10—40, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Luke 10—10, 11, 12, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Matthew 23—18, 19, 20, "And

Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and *teach* all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe *all things* whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.—Amen.

To be continued.

TO MR. R. BALLANTYNE,
Editor of the Latter-Day Saints'
Millennial Star.

SIR,—I have just perused the first number of the above publication, and as you appear to court discussion on the doctrines of Mormonism, I am induced to address you.

2. The sincerity with which you persevere in propagating your religion, leaves no room to doubt your delusion; and this be it remembered is not to be wondered at. "It must needs be that offences come, but woe to that man by whom the offence cometh."—Matthew 18—7.

3. You will in fairness allow, Sir, that in order to embrace the principles of a new sect, it is proper that one should be first satisfied that the tenets of the religion which he professes are false, in order to their rejection; and next, that the doctrines he is required to embrace are sound. Now since you are desirous that your readers should be converted, the onus of disproving the religious opinions of any enquirer and proving the soundness of your own to his satisfaction rests with you.

4. It will be time enough to come to the latter when we have done with the former. But let us first understand that the BIBLE is to be the sole arbiter between us.

5. To proceed then with some of the doctrines which I as a Christian profess:

1st. The foundation of my religion is that there is a God—only one God—and that he is a Spirit. Some of his chief attributes being, that he is Almighty, Omnipresent and Omniscient. I further believe as to this one God, that there are three persons, viz., Father, Son, and Holy Ghost. Each of these three persons is God, and yet there is but one God.

2d. The second person mentioned, came to redeem man from the eternal damnation to which he became subject by sin. I

therefore firmly hold that my salvation is to be effected through Him, and Him alone. His blood alone can cleanse my polluted soul. And if I have no faith in him I cannot be saved.

3d. Beside being thus saved from eternal damnation through Jesus, I am prepared for Heaven by the Holy Spirit, who sanctifies me to make me meet to dwell in that holy place, in the presence of a Holy God, and with all the hosts of Heaven.

6. These, Sir, are some of the principal doctrines of the Christian religion; they constitute the very basis of that religion. Now then I desire to know, whether a man dying in this faith shall or shall not be saved. This is a question of the utmost importance and I therefore look for a decided reply.

7. Our Lord planted a church on earth which has become Catholic. We are admitted into this Church by baptism. We have the sacrament of the Lord's supper duly administered in commemoration of the dying love of Jesus. **HERE ALSO THE GOSPEL IS PREACHED.**

8. I venture now to affirm that a man who professes the above faith, and is a member of this Catholic Church, is a *complete* Christian. Is there then aught else which he should believe or do, in default of which he forfeits salvation? Or is there aught in all that I have stated which in the end will most undoubtedly prove a stumbling-stone to the soul anxious for salvation?

9. As I have no right to occupy too much space in your publication, I have tried to be as concise as possible, and withal, explicit—and

10. As yourself and your readers are interested only in the subject of this communication and not its authorship, I think it quite sufficient to subscribe myself

A CHRISTIAN.

19th April 1854.

The spirit of candour by which the foregoing letter seems to have been penned induces us to give a reply. We love to instruct our fellowmen and point out to them the narrow way to eternal life, and, as a knowledge of this seems to be the desire of our correspondent we will proceed to examine his letter.

In answer to paragraph 2 we would say that the "sincerity" with which a man perseveres in propagating his religion neither proves him to be under the influence of delusion, nor

the truth. The ancient apostles distinguished themselves for "sincerity" even to death. So also have many Hindoos and other heathen. The apostles died for the truth. The heathen have died for error.

Paragraph 3 is correct, although it is sometimes very difficult to convince an individual of his errors, or, after he understands the truth to persuade him to embrace it.

Paragraph 4, true, and we are willing to take the "Bible" as the sole arbiter between us, though we do not consider that the Bible contains all truth, and we may introduce a little from another quarter, yet if we could persuade "A Christian" that what is contained in that sacred volume is true we would have no trouble in leading him to receive other revelations of God.

In answer to the first article of our correspondent's belief, we would say that there are Gods many and Lords many, but to us there is but one God, even the Father of our Lord Jesus Christ, and that we are required to worship Him in the name of His Son, through the Holy Ghost, which proceedeth from the Father and the Son, and filleth the immensity of space. We believe that both the Father and the Son are personages, the one exactly like the other, and that Adam was made in their express image and likeness. These three constitute the great, matchless, supreme, ruling power over all things in heaven, and on the earth, and for their glory all things are, and were created.

We also believe that the Father and the Son can shew themselves to the human family. God appeared to Abraham, Gen. 17—1 to 23, also chapter 18 to the end. He wrestled with Jacob, Gen. 32—24 to 31. Moses, Aaron, Nadab, Abihku and seventy of the Elders of Israel saw Him on Mount Sinai, Exod. 24—9, 10, 11. Isaiah saw him in His glory, Isaiah 6—1 to 6. And both the Father and the Son appeared to Joseph Smith, on the Ameri-

can Continent, in the year 1820, and gave him Commandments concerning this work. The testimony of this prophet is as follows: "I retired to a secret place in a grove and began to call upon the Lord: while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapt in a heavenly vision and saw two glorious personages, who exactly resembled each other in features, and likeness, surrounded by a brilliant light which eclipsed the sun at noon day." But, says the honest enquirer, "no man hath seen God at any time." Well, how do you reconcile this idea with the testimony of the prophets? Perhaps the words of Jesus will explain the matter. He says, "not that any man hath seen the Father, *save he that is of God*, he hath seen the Father," John 6—46. Now, if Abraham, Jacob, Isaiah and Joseph Smith were "of God" there is no difficulty in believing their testimony. See also the testimony of Stephen in Acts 7—54, 55, 56.

Article 2d, true, His blood alone cleanseth from sin and without *faith* in Him no man can be saved.

Article 3d, is somewhat ambiguous. We would like to know how the writer came to be "saved from eternal damnation," and how he obtained the "Holy spirit" by which he is "prepared for heaven and the presence of a Holy God." Lest he may be under a delusion we would point out to him the true way of obtaining salvation and the gift of the Holy Ghost. Believe in the Lord Jesus Christ, says Paul, and thou shalt be saved. Repent and be baptised for the remission of sins, and ye shall receive the gift of the Holy Ghost, says Peter. And again "When they had laid their hands upon them they received the Holy Ghost" is the testimony recorded in Acts 8—12 to 21. From these revelations we learn that the ancients were saved from "eternal damnation" and received the Holy Ghost through faith, repentance,

baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, they thus became connected with the Church of God on the earth, and were nourished, and taught, by Apostles, and Prophets, Evangelists, Pastors and Teachers. Enjoying *themselves*, that Spirit which leadeth into all truth and sheweth things to come: and thus by the Spirit of prophecy, by visions, dreams, the gift of tongues, the ministration of Angels, by helps and Governments, they were led to draw nigh unto God, and obtain that faith without which no man can see His face, or behold His glory, either in the world, or out of it.

If our correspondent has become "A Christian" in this way, and is himself enjoying the gifts of the Spirit, then we would say go on unto perfection. But if he has not done his first works, and denies the Spirit of prophecy and revelation, then we would call upon him, in the name of Jesus Christ, to repent and be baptised for the remission of his sins. The Lord has said that the Church of Jesus Christ of Latter Day Saints' is the only true and living Church upon the face of the whole earth with which He is well pleased, and unless ye are baptised for the remission of your sins and receive the gift of the Holy Ghost you will be damned.

Article 6th, our answer to this is given in the preceding paragraph. But if our correspondent wishes any thing more explicit we will give him the word of the Lord. "Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. Therefore (speaking to the twelve Apostles and other elders who are now sent unto the nations) go ye

into all the world and preach my gospel unto every creature, who have not received it, and he that believeth and is baptised shall be saved, and he that believeth not, and is not baptised shall be damned." Book of Covenants and Commandments page 416

In answer to Article 7, of our correspondent's doctrine we have simply to say that notwithstanding his Church has " become Catholic," and administers baptism, and commemorates the dying love of Jesus, it is not the Church of God ; neither will He accept of their baptisms and sacraments, now that the gospel of Jesus Christ is again restored in its purity and fulness.

Article 8, if after what we have told him, our correspondent can still " venture to affirm that a man who professes the above faith and is a member of this Catholic Church is a *complete* Christian," we shall leave him in the hands of God, with this assurance that the " day " will reveal the delusion under which he is laboring.

We have written plainly, because God requires it at our hands, and in all love to our unknown correspondent we would say there is yet much for you to believe and do, in default of which, you will forfeit your salvation. The Lord hath raised up a standard to the people ; He hath restored the everlasting gospel by an holy Angel, and if you will not obey it you cannot be saved. Do not consider this hard, but rather rejoice that God hath raised up an ensign to the nations, and is gathering together His elect from one end of heaven to the other. Rejoice that He is building up Zion and that he will soon appear in His glory : for says David " when the Lord builds up Zion He will appear in His glory, Psalm 102—12 to 23.

EDITOR.

DIVINE AUTHORITY.

(Concluded.)

After this awful visitation, which

is now at your doors, the Lord shall reign upon the earth. The Saints shall possess the Kingdom. The meek and the poor shall rejoice. Judgment shall be given into the hands of the Saints, and with that King who is to reign in righteousness shall they administer equity in the earth. Then is satan bound, and for one thousand years shall the earth rest ! O glorious day ! O happy era ! Such as this earth has never seen since the day that Adam fell. Then shall the Lamb and the Lion lie down together : then shall the Cow and the Bear feed in the same pasture. Nothing shall hurt nor destroy in all God's holy mountain, for the earth shall be full of the knowledge of God, as the waters cover the sea. But let not an Apostate priesthood, or people, think that they shall share in such glories, or have any hand in its introduction. Far otherwise will it be with them. They are the tares of the earth. They are bound in bundles. Their bands are made strong. No man can loose them. The fair sons and daughters and innocent children of this great Apostate church, including all the different denominations of Christendom, will be involved in her calamities. Would that they would listen to the voice of warning which God is now sending to the nations. But they will not. Their bands are made strong by the creeds and traditions of their priests. No man can loose them. We may lament and howl over her blindness and infatuation, for she is drunken, but not with wine. She staggers, but not with strong drink, and the vision of all the prophets has become as the words of a book that is sealed. The prophets and the rulers and the seers hath He covered. They say, and even glory in it, that there is now no more vision from God. No more Angels, or the power of the Holy Ghost, to reveal an infallible standard of light and truth to the people. True they profess a belief in the Holy Ghost, but then it is in

that ordinary kind of operation that they know not the voice of prophecy or revelation. They honor not the Lord. They deny the people the power of the Holy Ghost as anciently enjoyed. All such as receive visions, or revelations, or prophesy, or the gift of tongues, or interpretation of tongues, or healing of the sick in the name of the Lord, are considered deluded fanatics. They are derided and set at nought. No man can now enjoy the fellowship, and blessings of the Holy Ghost, and retain the fellowship of the Whore of all the earth. But the year of the redeemed has come. The day spoken of by all the holy prophets has arrived. The times of the Gentiles are fulfilled. The kingdom of God is set up on the earth. The kingdom of heaven is at hand. The voice of the Lord is again heard. The sweet melody of heavenly communications sound in our ears. Angels no longer absent themselves from the earth. Through their gracious ministry truth has been revealed—the book of Mormon has come forth—the gospel restored: agreeably to the glorious announcement of it made by John, on the isle of Patmos. Rev. 14—6, says he, “I saw another Angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, fear God and give glory to him for the hour of His judgment is come. And worship him that made heaven, and earth, and the seas and the fountains of water. And another Angel followed, saying, Babylon the great is fallen because she made all nations drink of the wine of the wrath of her fornication. And the third Angel followed them, saying, with a loud voice, if any man worship the beast and his image, and receive his mark in their foreheads, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tor-

mented with fire and brimstone in the presence of the holy Angels and in the presence of the Lamb.” Therefore O ye people repent and separate yourselves from every religious institution represented by the beast, and honor them not either directly or indirectly; and protest against the ministrations of every man who denies revelation from God, and divine authority. Receive the everlasting gospel which is now sent to you by commandment of God. Have faith in the Lord Jesus Christ. Repent of all your sins, and with meek and contrite hearts go down into the waters of baptism, and ye shall receive the Holy Ghost.

Again, we hear a voice to such saying blessed are the dead that die in the Lord from henceforth; yea saith the spirit, that they may rest follow their labors, and their works do them.

PROCLAMATION

And Revelation of the Lord through the Prophet Joseph Smith to the Saints, and to all the inhabitants of the earth.

1. Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

2. Wherefore prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon;

gather ye out from among the nations from the four winds, from one end of heaven to the other.

3. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth into foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

4. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion! And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

5. Harken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion and with him a hundred and forty-four thousand having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye,

go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.—And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh.

6. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—And they shall bring forth their rich treasures unto the children of Ephraim my servants.—And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his

presence day and night forever and ever.

7. And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth : and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice : Fear God and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying : O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

8. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for ; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways : for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

9. And it shall be said, who is this that cometh down from God in heaven with died garments : yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength ? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame ; and the moon shall withhold its light ; and the stars shall be hurled from their places : and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people ; and none was with me ; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment : for this was the day of vengeance which was in my heart.

10. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them ; and in his love, and in his pity, he redeemed them, and bear them, and carried them all the days of old ; yea, and Enoch also, and they who were with him ; the prophets who were before him, and Noah also, and they who were before him, and Moses also, and

they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

11. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth ; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight ; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit. And for this cause these commandments were given ; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh : and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

12. And also that which was written by the prophet Malachi : For behold the day cometh that shall burn as an oven, and all the proud : yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them : In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness : their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

13. Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants ; and when they were sent unto you ye received them not : wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness : these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR AND Monthly Visitor,

Behold, the Bridegroom cometh ;
Go ye out to meet Him.—Mat. 25—6,

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JULY, 1854.

[PRICE 1 ANNA.]

A LETTER TO THE QUEEN OF ENGLAND.

Touching the signs of the times and the political destiny of the world.

TO HER GRACIOUS MAJESTY
QUEEN VICTORIA,

Sovereign of Britain,

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty,

Know assuredly that the world in which we live is on the eve of a revolution, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth : a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually ; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is—secondly, that the present is the time of its fulfilment.

The first great and universal monarchy after the deluge was the kingdom of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strength-

en itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monarch marched forth—conquering and to conquer—till Tyne, Egypt, and Judea, and all the surrounding nations were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of B. bylon, “The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.”

This monarch, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the Government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious enquiry arose in his mind in regard to the things which should “come to pass hereafter.” His mind roamed down thro’ the dark vista of future and distant periods, and would fain have understood and contemplated the events of the “latter days.”

Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands which smote the image upon the toes; then was the whole image

broken to pieces together, and became like the chaff of the Summer thrashing floors, and the wind blew it away: but the stone became a great mountain, and filled the whole earth.—When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, “There is a God in heaven that revealeth secrets.” This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors—this being the next in succession; the legs of iron represented the Roman Empire, which was the fourth great monarchy of the world; and the feet and toes part of iron and part of clay, represented the dissolution of the Roman Empire and its subdivision into the Kingdoms of Modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not clearing one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, “in the days of these kings (or kingdoms represented by the feet and toes) the God of heaven should set up a kingdom which should not be left to other people, but which should break in pieces all these kingdoms and stand for ever,” as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the Scriptures: and England has given the Scriptures to the world—thus actually revealing to the world, its destiny and her own,

But before we proceed further, we shall go back and take another view of the same subject, as revealed to Daniel on another occasion and under a different figure. He saw (Daniel vii) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast, he saw under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes represented, viz. the kingdoms of Modern Europe. "And he beheld till the thrones were cast down, and the Ancient of days did sit, and judgment was given to the Saints, and the time came that the Saints possessed the kingdom." Again he said, "The Saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High. Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Again he says, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2d chapter.

From this it appears that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a

personage called the "Ancient of Days."

The 14th chapter of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the Saints with him, and that in that day there shall be one Lord, and his name one, and he shall be king over all the earth.

The revelation of John bears the same testimony, saying, "The kingdoms of this world shall become the kingdoms of our God and his Christ."

There are many other Scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the Scriptures, I feel warranted in saying that, as sure as all these events have succeeded each other from the days of Nebuchadnezzar king of Babylon, until the days of Victoria I., on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgment, &c., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16th, Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this revolution will be connected the re-

urrection of the saints that have slept. See Daniel xii, 2; Job xix, 25, 29, 27; Rev. xx.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered and even the beasts of prey will be wrought upon by the spirit of God—will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxiv, 1st to 6th; Malachi last; Luke xxi, 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz. :—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They enquired of him, saying, "Wilt thou at this time restore again the kingdom of Israel?" But he answered them, saying, "It is not for you to know the times and seasons which the Father hath put in his own power." As much as to say, that it was no part of

their mission, and was not to be fulfilled in their day. So, being corrected in this thing, the Apostle Peter afterwards informs us (Acts iii), that the heavens must receive Jesus Christ until the times of restoration of all things spoken of by the Lord, by the holy prophets, and that at the times of restitution God would send him again. Jesus himself speaks of this same time when he says, (Luke xxi) "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled. Paul also comes to the same point of time, (Romans xi). "Blindness in part is happened to Israel until the fulness of the Gentiles is come in."

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord (Luke xxi.) after speaking of the signs of his coming says, "When ye see these things begin to come to pass then know that the kingdom of God is nigh at hand," and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now the kingdom of God here spoken of, cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that kingdom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs, spoken of in the 21st of Luke; having come to pass. Therefore he must have alluded to the kingdom of which Daniel and others spoke, which was to be set up "in the days of these Kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming, and the

setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in the clouds of heaven with power and great glory.

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfillment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfillment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importance than any single event which has transpired in modern times. The discovery of America by Columbus 300 years since opened a new era upon the world, and poured a flood of light upon the startling nations! They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of know-

ledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A nation whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also. From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the risen Jesus ministered in person to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled, in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York, in the bowels of the earth, where it had been concealed for 1,400 years. It was there deposited by a holy

prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principal means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to the Church of Christ of Latter-Day Saints, which was first organized with six members on the sixth of April, 1830, but which now numbers many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c., as Jesus has promised in his word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to show what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first Book of Nephi, as contained in this ancient record, I extract the following:—

“The Lord will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness;

and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it. For behold the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy one of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying, “A prophet shall the Lord your God raise up unto you, like unto me; him shall

you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now I Nephi declare unto you, that this prophet of whom Moses spake was the Holy one of Israel, wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the Devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come that all the Churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity,—yea, in fine, all those who belong to the kingdom of the Devil are they who need fear and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy one of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him, and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my mes-

sage for the Lords and Nobles, Clergy and Gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked,—let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless,—let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride, extravagance, their luxury and excess, for the cries of the poor have ascended up to heaven, their groans and tears have ascended up before the Lord, and his anger is kindled, and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus for remission of sins, and then shall they receive the Holy Spirit, and become the Saints of the Most High, the children of light, and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy, and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his Angel with this message to the children of men, "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him; for the hour of his judgments is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and People of Eng-

land, I have the honor to subscribe myself,

Your Majesty's humble servt.,
And Loyal Subject,
PARLEY P. PRATT.

Manchester, May 28th, 1841.

The foregoing letter though written, and presented to the Queen of England some thirteen years ago, by an Apostle of Jesus Christ, will yet, we trust, be read with deep interest by the lover of truth because of the clearness with which the most deeply interesting and highly important truths are set forth.

THIS GENERATION.

This generation is a lying generation. They lie against the Lord and the words of the prophets. Wherein do we lie? Ye lie in that ye *virtually* deny the most positive declarations of God's word. The prophet Daniel says, (2d chap. 44) "in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed;" but the language of this generation is that God will not do this, and if any one comes to us declaring any such thing, we will cry out false prophets, deceivers, deceitful workers, away with him. We have got a kingdom. We need no other kingdom, and if the God of Heaven undertakes any such a work, we will fight against him with all the energies of our souls. His servants we will defame, and may be we will be able to blind the minds of the people, and keep them in bondage to the venerable creeds, the ancient superstitions, and innumerable false notions of our pious and holy christian fathers.

The prophet Isaiah says, (18th ch.) that the ensign of this kingdom is to be set up on the mountains of a land "beyond the river of Ethiopia," (Africa) that is, on the American continent. And all the inhabitants of the world, and dwellers on the earth, are commanded to see it, and

hear when the proclamation is made. But what says this generation? Their language is that God will raise up no such ensign, neither will we look and see it. And if any one declares any such thing to us we will say that he lies.

John says, in his revelations, (14th ch. 6, 7 verses) "I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to Him; for the hour of His judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." But the language of this generation is God will not send this Angel, neither has He done it. We need no other gospel than what we have, and if God should fulfil, or has fulfilled this promise, we will not receive it. It's all we can do to attend to the religion handed down to us by our fathers; but if God will give us money enough we will soon convert the world to our own ways, and establish a Millennium after our own hearts. Only enlarge our Missionary funds, and we will compass sea and land to make proselytes. And after we have made them they will be pretty sure not to embrace the gospel which God has promised to send by the Angel. But should they, after all our pains, be in danger of believing the word of God, and receiving that delusion called Mormonism, we will tell them that the word of God does not mean what it says. And so in this way we will pull the cap over their eyes, and make them tenfold more the children of the devil than they were before. Thus we will imitate our ancient fathers the Scribes and Pharisees, and say, "we have Moses and the prophets"—we have the sayings of Jesus and his Apostles, but as for these deceivers we know not whence they are.

Again Isaiah says, (chap. 29—18) "And in that day shall the deaf hear the words of the Book." But says this generation "we do not believe it; neither will we. We already have a Bible, and we need no more Bible." But notwithstanding this opposition God's word is sure, and His purposes will not fail.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

AND

Monthly Visitor,

Behold, the Bridegroom cometh;
Go ye out to meet Him.—Mat. 25—6.

VOL. I.—No. V.] SEPTEMBER, 1854. [PRICE 1 ANNA.

To the Inhabitants of Madras.

Shall a trumpet be blown in the City, and the people not be afraid? Shall there be evil in a City. And the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his Servants the Prophets.

The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy.

To all that fear the Lord we would now direct your attention to the word of the Lord, which is verily being fulfilled in this our day.

“The mighty God even the Lord hath spoken and called the Earth from the rising of the sun unto the going down thereof;” Psl. 50. 1st verse.

It is our lot to live in the day when these sacred truths are being fulfilled. A day in which, the anger of the Almighty is kindled against the inhabitants of the earth, because of their wickedness and abominations. And in his everlasting mercies he hath condescended to reveal himself unto his servants the prophets, and revealed his secrets, agreeable to his uni-

form dealings with the children of men, for whenever he had a work to perform; it is an established Law in the economy of God, to use man as an instrument, to carry out his decrees and purposes, and whenever he threatened to destroy a city or nation, he called upon his servants the prophets to carry out his purposes, and, as this is a Uniform Rule in the holy Scriptures; we with a double assurance knowing that God has spoken unto his servant the prophet Joseph Smith, we would now raise our feeble voice, in testimony of what the Lord hath set his hand to accomplish among the nations of the earth.

But as this generation, deny prophets, and apostles—there was not a church upon the face of the earth, that believed in the faith of the Ancient Saints, namely, of having inspired, Prophets to declare unto them, “thus saith the Lord;” consequently, never could expect a visit from him, when they all, not only declare that he will no more visit man but, have denied his Divine Attributes; and turned away from the true

God of Israel, and since the days of the Apostles we have been left without a Prophet to declare the will of the Lord, to the people. Since that time according to the testimony of all Christendom, they have been without this living Oracle, or the mind and will of the Lord, on any subject; for they declare that he has not spoken to man for the last seventeen centuries, and have been living without hope and without God in the world; but what saith the Prophet "The priests' lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." (Mallachi ii. 7 ver.) I am thankful to our Heavenly Father for light and truth and his holy will, which, in his abundant mercies has revealed through his Prophet Joseph Smith, called by his own voice, as was Moses to declare the will of the Lord unto this generation, and to point out the narrow way to Eternal Life; saying here is the way walk ye in it.

It is common among all Christians to pray "thy kingdom come, thy will be done upon earth, as it is done in Heaven." Now unto such as pray for these blessings, God has sent an answer to your prayers, for he has now set up his kingdom upon the earth, no more to be thrown down for ever; and all that desire to do the Lord's will, we will now declare it unto you, as it is now declared by the voice of the Lord, that all men every where must repent of their sins, and cease to do evil, and from henceforth learn to do good, cease to speak evil one of another, and seek to lay aside all envy and strife, cease to be high-minded, and become as little children, or you can in no case enter into the kingdom of God, now organised upon the earth. Feed the hungry, clothe the naked, have mercy and compassion one to another, cease to speak evil of the heavenly message now sent unto you, and from all manner of wickedness committed in secret places, separate yourselves from a corrupt and hireling priesthood, who make mer-

chandize of the souls of men; and come and hear the word of the Lord, without money or price, apply your hearts to the word of the Lord, for which you pretend to have so much reverence, for it testifies of these things, ask God in the name of Jesus to enlighten your minds, call upon his name with mighty faith and prayer, and humble yourselves to the earth that peradventure the Lord may have mercy upon you as upon Nineveh; deny no longer the power of God, have mercy upon the perishing widows and orphans whose cries ascend daily to the ears of the Lord of Sabaoth, for "if a brother or sister come unto you hungry and naked," and ye say unto them depart in peace, notwithstanding you give not unto them the things that are needful, what doth it profit you, for this is true religion before God, and the Father to visit the fatherless, and widow in their affliction." James 1. 27. "And if any one seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Open up your halls and places of worship and we will declare more fully the word of the Lord unto you, and seek to redeem yourselves from the much evil you have spoken, and published against an innocent and amiable, people, and all that have hitherto lavished their time and means, in propagating wicked and false; misrepresentations, against the work of the Lord, repent of this great evil, in time, and be as zealous to publish the word of the Lord, and devote all your energies and abilities that God has given you, and no longer abuse them, but like unto the Apostle Paul, with a determined and fixed resolution to serve God with all your might, minds, and strength, and bring forth fruits meet for repentance; and when you have done all these things, then, you will have done the mind and will of the Lord, and not until then, for it is vain to cry "Lord Lord, and keep not his commandments," for ye shall not live by bread alone, but by every word which proceeds from the mouth of God, for he will reveal

"line upon line, precept upon precept, here a little and there a little." Learn of Jesus, for he was meek and lowly and contrite in heart, follow him down to the waters of baptism, and be immersed for the remission of your sins, and fulfill that act of righteousness, for no man can enter the Kingdom of heaven, except he be born of water and of the spirit, and receive the laying on of hands, for the Gift of the Holy Ghost, from the servants of the Lord legally appointed to administer unto you, "for the promise it is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call." The Lord is now calling upon "all the inhabitants of the world," and dwellers on the earth, to see "when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye; for so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together, unto the fowls of the mountains, and to the beasts of the earth, and the fowls shall summer upon them and all the beasts of the earth, shall winter upon them." Isaiah xviii. 3.

This address is unto all people, when he lifteth up an ensign, and when he bloweth a trumpet to see and hear, and "he that hath ears to hear let him hear." For the ensign of truth, and the fulness of the gospel is now raised on the tops of the mountains, on the land shadowing with wings beyond the rivers of Ethiopia, and all nations are flowing unto it, fulfilling the words of the Prophet Isaiah 2 Ch. 1 ver. That is the place where the ambassadors of the Lord are to go forth with these glad tidings unto all nations, calling upon the people to arouse themselves from the slumber of ages, and go up to the

mountain of the Lord, "for he will teach us of his ways, and we will walk in his paths, for the law shall go forth out of Zion and the word of the Lord from Jerusalem."

The harvest, here spoken of, is the end of the earth or ungodly, the sour grapes are the wicked, and the Lord will destroy them by the sword, for the Lord hath a controversy with the nations, he will plead with all flesh; and give them that are wicked to the sword. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day, from one end of the earth, even unto the other end of the earth: they shall not be lamented, Neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25, 31. The day of decision is at hand when all men must choose whom they will serve, for none can stand neuter but must take a part on one side or the other, for the wicked must be removed from the Earth to make room for the righteous to dwell, and they shall inherit it after the wicked are cut off. Ps. 37. 22d, the kingdom spoken of by Daniel the Prophet, is now set up, which shall never be destroyed: "and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms and it shall stand for ever;" Daniel 2. 44, and in order that all men may become Legal citizens of this kingdom, the Lord is now sending forth his fishers and hunters to gather up his people, and teach them, the Laws pertaining unto it, that all may enter in by the door otherwise they will be counted, as thieves, and robbers, the Lord will not accept of a people in their divided condition, for he is not the author of confusion but of peace, and now is the time the accepted time, for all men to form an allegiance with God, for no alien can enter without taking the oath of allegiance and that too administered by him that is duly commissioned by God, as

was Aron. Heb. 5. 4. on conditions of sincere repentance, and baptism, &c.; all that reject these conditions, will be cast out; these are the unwise Virgins that shall come and knock after the door is closed, "saying Lord open to us, but he will answer and say unto them; Verily I know you not," "watch therefore, for ye know neither the day, nor the hour." Though the day or the hour is not known to man, we are fully informed, of the generation; in Mat. 24 & 21, we read, "for then shall be great tribulation." Such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be cut short in Righteousness, there should no flesh be saved, but "for the elect sake those days shall be shortened," in the 32d verse we are exhorted to read a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh, so likewise when ye shall see all these things, know that it is near even at your doors, verily I say unto you this generation shall not pass, till all these things be fulfilled: we are to understand from this when we hear of wars and rumours of wars, nation rising against nation, and kingdom against kingdom; famines, pestilences, Earthquake, men's hearts failing them, for fear when famine is within and foe without. Emperors, Kings, Potentates, are beginning to feel the chastising hand of the Almighty, for their arrogance and usurpation; but what shall the people do to escape all these things? they must learn in the first place that there is a God in Heaven, that revealeth secrets, that setteth up kings, and pulleth down, and turns and overturns, and will not cease until every Tyrant is dethroned; and all man made Governments cease from of the Earth, and nothing but that universal kingdom, spoken of by Daniel the Prophet will roll until it fills the whole Earth, and he reigns whose Right it is to reign. All these are the beginning of sorrows, and if all these things be only the beginning of sorrow, what shall the end of those be

that obey not the Gospel which shall be preached in all the world for a witness, and then shall the end come. Some may enquire, but what generation is that which is spoken of, read from the first to the 32d verses, where the parable is introduced to show the end of the world; having explained in the first part of the Chapter, told what should befall Jerusalem, which has come to pass literally, as our Saviour predicted; the next were the signs of his coming and the end of the world. "Now when ye see all these things coming to pass, know ye, the time is at hand, even at the very doors." Now these signs, are subsequent to the destruction of Jerusalem, consequently, it is not that generation in which they the Apostles lived, for if it had reference unto that generation the end would have come; "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken;" after much tribulation, we are told the sun is to be darkened, and the moon turned into blood "then shall appear the sign of the coming of the son of man, in Heaven then shall all the tribes of the Earth mourn. And they shall see the son of man coming in the clouds of heaven with power and great glory," these things are all to transpire immediately before his 2nd advent, and this generation, in which, all these things shall come to pass, shall not pass away, until every jot & tittle be fulfilled. So he that "readeth let him understand," in Colossians I & 23 we read "be not moved away from the Gospel which ye have heard, and which was preached to every creature which is under Heaven whereof, I Paul am made a minister," tho' it was preached in all the world at that time, the end did not come. The reason why? is this Gospel of the kingdom so termed shall first be preached unto all nations had no reference only; to that generation in which, all these things should be fulfilled: but John the Revelater informs us in the 4 Ch,

& 1 verse, after this I looked and behold a door was opened in heaven ; and the first voice which I heard was as if it were a trumpet talking with me ; which said come up hither, and I will show the things which must be hereafter." Now as John survived all the rest of the Apostles ; he had things shown to him in the future, and among the many marvelous wonders which rolled before him in their Majesty, and Power ; in the 14th ch. & 6th verse he says "and I saw another angel flying through the midst of Heaven, having the Everlasting Gospel, to preach to them that dwell on the Earth : saying fear God and give glory to him, for the hour of his Judgments is come." Agreeing precisely with the words of our Saviour, "and this gospel of the kingdom shall be first preached unto all nations and then, the end shall come." John says the hour of his judgments is come ; this is all subsequent to our Saviour and the Apostle Paul so it is plain to every candid person, that they were both speaking of the same event. I mean the Saviour, and John. Having reduced it down to the generation in which we live, we will leave it in the hands of God. The Apostle Paul in his first Epistle to the Thes. 5 Ch. and 1 verse he having a knowledge of what should transpire, after his departure, and is as follows, "of the times and season, brethren ye have no need that I write unto you for yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape, but ye brethren are not in darkness, that that day should overtake you as a thief, ye are the children of the light, and the children of the day we are not of the night, nor of darkness ; Therefore, let us not sleep, as do others but let us watch and be sober, for they that sleep sleep in the night ; and they that be drunken are drunken in the night ;" we learn from this that it is to the wicked only, or to the unwise

Virgins, unto which he will come as a thief, for the people of God are alive to the latter day work, which is evident from the following passage.

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done ; they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea, wherefore glorify ye the Lord in the fierce. Even the name of the Lord God of Israel in the isle of the sea. Isaiah 24 & 13 vers "From the uttermost parts of the earth have we heard songs even glory to the righteous." While the wicked are calling "for the rocks and hills to fall on them to hide them from the face of him that sitteth upon the throne." The saints will be joyful in glory, "let them sing aloud upon their beds, let the high praises of God be in their mouths, and a two-edged sword in their hand, ps. 100. 49 and 5th verse, what a contrast between the righteous and the wicked ! the righteous will be overjoyed ;" and it shall be said at that day, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad and rejoice in his salvation Isaiah 25th, 9th. Oh ye that are asleep, awake awake, from your awful slumbers, arouse yourselves from your lethargy ; no longer deny the gift and power of God, for he is the same yesterday to day, and for ever ; neither is his arm shortened that he cannot save ! apply your hearts to prayer, and "follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14. chap. and first verse, read the 12 and 13 chapters and learn the gospel that the Apostle Paul taught, which says "though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed," now all ye that deny the revelations of God and the ministration of angel's dreams, visions and all the gifts of the gospel, taught by our Saviour and his Apostles ; repent

speedily of this great evil, lest the curse of Paul rest upon you. "Behold the Lord maketh the earth empty and maketh it waste and turneth it upside down, and scattereth abroad the inhabitants thereof, and it shall be as with the people, So with the priests; as with the servant, so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him, the land shall be utterly emptied and utterly spoiled; for the Lord hath spoken it. The earth mourneth and fadeth away the haughty people of the earth do languish the earth also is defiled under the inhabitants thereof; because they have transgressed the Laws, changed the ordinance, broken the everlasting covenant, therefore hath the cursed devoured the earth and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left," Isaiah 24. And all this because they have "transgressed the Gospel of Christ, changed the ordinances" &c. &c. high and low, rich and poor; are involved in this great calamity "and it shall come to pass in that day, that the Lord shall punish the Hosts of the high ones that are on high, and the kings of the earth that are upon the earth, and they shall be gathered together as prisoners into the pit, and shall be shut up in the prison and after many days, shall they be visited," who then will not humble themselves and receive the message now sent unto them! for God will do "nothing but he revealeth his secret, to his servants the prophets." Jeremiah in speaking of the same event, says in 30th chap. and 24th verse "the fierce anger of the Lord shall not return unto him until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Again it is written that "all who shall call upon the name of the Lord shall be saved, for in Mount Zion and in Jerusalem there shall be deliverance, as the Lord hath

said" Joel 2 chap. 32. Again we hear another voice from Heaven "saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached to heaven, and God hath remembered her iniquities." This with the Testimony of the Prophet Joseph Smith, together with continued revelation, is a ten fold evidence unto us that this is the last Eleventh Hour, then cometh the recompence; but know ye, that these things are true and faithful, for I know of a surety that the Lord has spoken from the heavens unto his servants the prophets, to proclaim these things to all people, that none may be left without excuse, and all that trifle with this message trample the things of God under their feet.

EDITOR.

(To be continued.)

Faith.

AN EXTRACT FROM THE SEER.

Edited by ORSON PRATT.

What is faith? This is a question often asked, and often answered in many different ways. We shall not attempt to give the different views of people upon this principle, but only to clearly define our own. Faith is simply the belief, the confidence, or the assent of the mind in relation to any subject, or proposition, or thing, whether true or false, which it supposes to be true. Faith is the result of evidence. True evidence, when believed, produces true faith: false evidence, when believed, produces false faith. Neither a true nor false faith could exist without evidence. A child, seeing others walk, and accordingly makes the exertion, and succeeds in taking a few steps. Now he would never have made the exertion without having some faith that it was possible; this faith in the child's mind is the result of evidence. A man, seeing others swim in water, believes, on this evidence, and other circumstances, that it is possible for himself to perform the same act. He makes the attempt because of his faith. Truthful parents relate many facts and incidents to

their little children, who, having a degree of faith in their words, follow their directions, and demonstrate by actual experience that those words are verily true. These frequent demonstrations beget almost unlimited confidence in what their parents tell them. Their words are considered sufficient evidence on almost any subject. These same parents, being, in some things, deceived themselves, teach their errors to their children; the children, having proved in every preceding instance that their words were true, receive their evidence in relation to what is false. The result is a false faith, founded upon false evidence, which they sincerely suppose to be true. The faith of the heathen in their idolatrous gods is the result of false evidence; and their faith is weak or strong just in proportion to the apparent weakness or strength of the evidence. The Faith of the Roman Catholics, that the Bible and tradition without any new revelation, are a sufficient rule of faith and practice, is just as much the result of a false traditional evidence, as the faith of the Protestants in regard to the Bible alone being sufficient. The faith of Christendom in their newly invented "*god, without body or parts,*" is just as much the result of false evidence, as the faith of the Hindoos in their gods of more ancient invention.

Before we can have faith in any thing, we must first have evidence, for in all cases evidence precedes faith, and in searching after evidence we are exceedingly liable to be deceived. All the inhabitants of our globe were for many ages deceived in supposing that the earth had no diurnal rotation upon its axis: they believed that the apparent diurnal rotation of the heavenly bodies around the earth was real. This universal and long continued delusion was the result of receiving false evidence, handed down and rendered sacred by tradition. Among all the antediluvian world only eight persons had the true faith; all the rest perished with a false faith.

A false faith in regard to some things is far more dangerous than in others. To believe that the sun performs an annual revolution around the earth, though it is known to be false, is not attended with any very dangerous consequences; but to believe a divine message, sent from heaven, is false, is attended with consequences of the most fearful kind, involving the present and future happiness of the soul. So, likewise, to believe a religion, invented by uninspired men, to be of divine origin, is equally fatal in its consequences.

Faith most generally leads to works corresponding in nature with the belief. Faith in the heathen systems of mythology caused whole nations and generations to worship according to those systems. Faith in the corrupt systems of modern Christianity causes the nations of Europe and America to practise in accordance therewith. Faith in new revelations leads people to practise according to the requirements contained in them.

It is sometimes the case, however, that people practise contrary to their faith, being governed by some motive of a more powerful nature. A person may have a degree of faith in the Book of Mormon, yet, through fear of persecution, or some other cause, he may refuse obedience to its requirements. A farmer may believe that if he sows his fields, and cultivates them, they will yield an abundant harvest, but, through laziness, he neglects to act according to his faith, and therefore does not reap the reward. When faith, either true or false, is sufficiently powerful to lead to action, it produces effects accordingly. The faith of Paul that Jesus of Nazareth was an imposter led him to do many things against him: his faith, after seeing the light and hearing the voice from the heavens, led him to spend his life in advocating his doctrine. The faith of some led them to think that they were doing God service in killing the Apostles;

the faith of others made them willing to die for their testimony concerning Jesus. The murderers of the apostles, and the apostles themselves, both had faith and works; the one had false faith and wicked works; the other had true faith and righteous works. Faith alone will not save men; neither will faith and works save them, unless they are of the right kind. Indeed the faith and works of the greatest portion of mankind will be the very cause of their damnation. True faith and righteous works are essential to salvation; and without both of these no man ever was or ever can be saved.

Unless the true principles of salvation be revealed and established by sufficient evidence, there could be no true faith and works by which mankind could obtain salvation; for in the system of salvation, works follow faith, and faith follows evidence, and evidence accompanies the revealed truth. For instance, God reveals the great and sublime truths contained in the Book of Mormon. Next, He sends evidence sufficient to convince mankind of the divine authenticity of these truths. Thirdly, this evidence produces faith in the minds of those who candidly and carefully examine it. Fourthly, this faith will lead the honest to do the works required of them in that Book. And lastly, through the atonement of Christ these faith and works, combined together, will surely save them in the kingdom of God.

The evidence which God always gives to establish the divinity of His revelations, is sufficient to produce faith in the heart of every person living, who examines it in a proper manner. Hence every creature in all the world, who has come to years of understanding, and who has evidence placed within his reach, is condemned if he does not believe it. There are some who say that, if the evidence were sufficient, they would be compelled to believe; but this is not true,—the evidence may be sufficient, and yet they may refuse to examine it; or they may examine it with prejudiced

minds, or they may be careless in their examination, or they may refuse to examine it in the manner in which God has directed; or they may examine it with a determination not to embrace it, even though it be true; or they may be partial in weighing the evidence for, and apparently against it, with a most anxious desire and hope that they shall find it false. All these obstacles, and many others that might be named, prevent them from believing that which an honest, candid, unprejudiced, and prayerful mind would believe. Therefore it is not for the lack of evidence that they disbelieve, but it is their own evil hearts, and the darkness which they bring with them in their investigations. When God reveals a truth, as it is always accompanied with sufficient evidence, all people, because of their agency, can believe or disbelieve it, as they choose; and if they believe it, they can also obey or disobey it, as they choose: and herein is the condemnation of man, because they prefer unbelief to faith, and disobedience to obedience.

When the Apostles were commanded to go into all the world and preach the Gospel to every creature, they were informed that he who believed the Gospel, and was baptised, should be saved, and he who believed not, should be damned. To believe the Gospel, as the Apostles preached it, was not sufficient, but Jesus added the condition of baptism, clearly showing that their faith must be manifested by their works, otherwise it would be of no benefit to them. Jesus very well understood that the works necessary to salvation never would be performed without faith, which always precedes them; and as this faith was in their power to obtain through the evidence offered by the preaching of his Apostles, he determined to damn every creature in all the world that would not believe the message they taught.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

AND

Monthly Visitor.

Behold, the Bridegroom cometh;
Go ye out to meet Him.—Mat. 25—6.

VOL. I.—No. VI.]

OCTOBER, 1854.

[PRICE 1 ANNA.

To the Inhabitants of Madras. (Continued from Page 38.)

A Revelation of the Lord unto his Prophet Joseph Smith, containing the mind and will of the Lord unto his Church; and to all the Inhabitants of the earth, extracted from the Book of Doctrine and Covenants.—Section I. page 87.

1. Harken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea verily, I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated: and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples,

whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompence unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

3. Wherefore the voice of the Lord is unto the ends of the earth, that all

that will hear may hear : prepare ye, prepare ye for that which is to come, for the Lord is nigh ; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth ; and the arm of the Lord shall be revealed ; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people : for they have strayed from mine ordinances, and have broken mine everlasting covenant ; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon, the great, which shall fall :

4. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments ; and also gave commandments to others, that they should proclaim these things unto the world ; and all this that it might be fulfilled, which was written by the prophets : the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Saviour of the world ; that faith also might increase in the earth ; that mine everlasting covenant might be established ; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

5. Behold I am God and have spoken it : these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they

might come to understanding ; and inasmuch as they erred it might be made known : and inasmuch as they sought wisdom, they might be instructed ; and inasmuch as they sinned they might be chastened, that they might repent ; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time : and after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the book of Mormon : and also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living Church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually ; for I the Lord cannot look upon sin with the least degree of allowance ; nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my spirit shall not always strive with man, saith the Lord of hosts.

6. And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known until all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion ; and also, the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

7. Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

8. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the spirit beareth record, and the record is true, and the truth abideth for ever and ever: Amen.

Section 14, p. 5. Harken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations. Ye saints arise and live: ye sinners stay and sleep until I shall call again: wherefore gird up your loins, lest he be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying, prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: repent, and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come!

6. And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you. O ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? how oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine

own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life and would have saved you with an everlasting salvation, but ye would not?

Behold the day has come when the cup of the wrath of mine indignation is full.

7. Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labour ye, labour ye in my vineyard for the last time: call upon the inhabitants of the ear, for in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth: for the great Millennial, which I have spoken by the mouth of my servants, shall come; for satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth: and he that liveth in righteousness, shall be changed in the twinkling of an eye: and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire: and their end no man knoweth on earth, nor ever shall know until they come before me in judgment.

8. Harken ye to these words; behold I am Jesus Christ the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments: even so: Amen.

Solemn indeed are the above revelations, given through the Prophet of the most High God, unto the fallen inhabitants of the earth; in this the eve of time, the last eleventh hour; and the hour itself is now far spent; the dawning of that Great Millennium,

spoken of by all the Holy Prophets since the world began, is at hand. An Era that all the saints of former days have sang, and prophesied of, in the most thrilling and sublime, and Angelic tongue; in raptures of love, transported by the Holy Spirit into the third heavens, where they saw, and heard things unlawful to be uttered; too sacred to be had on the polluted tongue of mortals; things that the natural eye cannot see; nor the ear hear, that which the carnal man never understood; far beyond the comprehension of thrice fallen yes, fallen and ignoble man; once the companion of Angels. Things too precious to be written on paper, truths, everlasting truths; Thrones, kingdoms, principalities, powers and dominions. Only to be understood or comprehended by the Sons of God; not servants, for saith the Saviour a "servant knoweth not what his Lord doeth: but I have called you friends: for all things I have heard of my father I have made known unto you." John 15-15. These sacred treasures are conferred upon those who renew their relationship from being an alien to a Son: then O ye! that are strangers to the "covenant of promise," enlarge your hearts, to receive the truths now sent unto you; lay aside the vain tradition of your forefathers; and systems of their own making, broken cisterns that will hold no water; strange transcendent hopes, of which all the Saints were entirely ignorant, and had no conception of whatever.

A foundation of sand, wood, hay, and stubble, which will not stand the test of Scriptures for a moment, much less, when the "day cometh that shall burn as an oven, when every man's works shall be tried; for the day shall declare it that is now at your doors: say not within yourselves that you have no need of any more revelation; for saith the Lord, I am willing to make these things known unto you; O inhabitants of the earth, then give diligent heed to his word; for you can in no wise be saved; and

reject a message of such infinite importance now sent unto you; for to treat with contempt the word of the Lord, through his Apostles and Prophets; now called to administer in his Church; will call down the judgments of God without mixture, upon your own heads; for "saith the Lord I will not be mocked in these last days;" then where is your excuse? or what are your objections to such inestimable truths sent forth from the sacred archives of heaven? I can sincerely answer you have none whatever; but you have every inducement: for it is well authenticated upon the Scriptures of eternal truth, confirmed by the voice of Angels unto us in this our day; predicated upon the Rock of revelation, which is the only true guide. "Built upon the foundation of the Apostles and Prophets. Jesus Christ being the chief corner stone," Eph. 2-20. "And another foundation no man layeth," save, on his own responsibility: and we call upon you to look into these things, for they are true and faithful not one jot or tittle of the word of God will pass unfulfilled, come forward to the light that your deeds may be made manifest, and hear, and say God is true. "And when they shall say unto you seek unto them that have familiar spirits, and unto Wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8-19-20.

EDITOR.

(To be continued.)

FAITH.

AN EXTRACT FROM THE SEER.

Edited by ORSON PRATT.

(Continued from page 40.)

There are some who believe that faith alone, unaccompanied by works, is sufficient for justification, sanctification, and salvation. But what would it benefit a hungry man in a

field, who believes that in the house there is a table spread for him, with an abundance of food, if he make no exertion to approach the house and obtain the blessing? What profit would it be to a rich man who has faith in the words of Jesus, concerning the feeding of the hungry and the clothing of the naked, unless he have works corresponding to that faith? What blessing would be obtained by believing every word which Christ has spoken, unless we do them? It is not the person who merely believes in the sayings of Christ, that is justified, but it is he who shows his faith by obeying them. When Jesus speaks of believers, he has reference, most generally, to those whose faith has been sufficiently strong to lead them to obedience. It is to this kind of believers that he refers in the following passages: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned."

Jesus here refers to a class of believers who should fully prove their faith by their obedience. Such, and such alone, should be freed from condemnation—should pass from death unto life—should become the children of God by having a faith that would lead them to obey. All other believers are without justification—without hope—without everlasting life, and will be damned, the same as unbelievers, because they profess to believe on the words of the Son of God, but will not obey them.

Jesus says, "if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." As a man's love is manifested by his works, so is his faith.

John says that, "Whosoever be-

lieveth that Jesus is the Christ, is born of God." It is evident, from the whole Epistle in which these words are contained, that none were to be considered as really believing that Jesus was the Christ, only those who manifested it by keeping his commandments; for he further says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." And again, he says, "Every one that doeth righteousness is born of him." "Whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him." "Every one that loveth is born of God, and knoweth God." "He that loveth not, knoweth not God; for God is love." "He that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because, as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us." "This is the love of God, that we keep his commandments; and his commandments are not grievous."

From all these passages it is easy to perceive that salvation depends upon our loving God; and that loving God is the keeping of his commandments; and the keeping of his commandments is the only sure evidence of our really believing that Jesus is the Christ. Let no persons, therefore, flatter or deceive themselves with the idea that they believe from their heart, that Jesus is the Christ, or that they are born of God; or that they have passed from death unto life, or that they love God, unless they are certain that they have kept his commandments and sayings. Millions are deceiving themselves with a false faith and with a false hope--

deluding themselves with the notion that they are born of God, when they have not attended even to the first commandments in relation to their adoption. All such will meet with a bitter disappointment.

The first effect of true faith is a sincere, true, and thorough repentance of all sins; the second effect is an immersion in water for the remission of sins; the third is the reception of the ordinance of the laying on of the hands for the Baptism of the Holy Ghost; these are the first commandments in the Gospel. No man has a saving faith without attending to these three requirements. No person can be a believer in Christ, in the Scriptural sense of that term, without complying, in the strictest manner, with these commandments; without receiving these, it will be in vain for him to pray for a forgiveness of sins, or for the baptism of the Spirit, or for salvation: and if he flatters himself that he loves God, or that he can obtain eternal life without obeying these first commandments, he is wofully deceived. Indeed, these are the introductory principles, and the only principles by which men and women can be born into the kingdom of Christ, and become his sons and daughters. After attending to these, there are other commandments for them to obey; but if they undertake to obey the others first, they will find their endeavours unacceptable in the sight of God. For instance, God requires his sons and daughters to keep the Sabbath day holy; but no man can keep the Sabbath holy, until he has attended to the first three commandments of the Gospel, after which he can keep the Sabbath according to the mind of God, but not before. There are many commandments which none but those who are born of God can keep. And for a man to undertake to keep them before attending to the first three, would be like a child's undertaking to read before it had learned the alphabet.

A faith, then, that brings remission of sins or justification to the sinner, is that which is connected with re-

pentance and baptism. Faith alone will not justify; faith and repentance alone will not justify; faith and baptism alone will not justify; but faith, repentance, and baptism will justify and bring remission of sins through the blood of Christ. What does Paul mean, when he says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ?" He means that faith is the starting point—the foundation and cause of our repentance and baptism which bring remission or justification; and being the cause which leads to those results, it is not improper to impute justification to faith. What does that Scripture mean that says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation?" It means that real faith in the heart is that which leads to obedience; for a man who does not obey, only has a degree of faith, and not a living faith in the heart which in all cases will lead to repentance, confession, baptism, laying on of hands, &c. All will admit that to believe with the heart leads to and includes repentance. Why not also admit that it includes every other commandment of the Gospel? Because believing with the heart in the resurrection of Christ is the moving cause of obedience which brings salvation, it may well be said that salvation is the result of faith.

There has been much dispute among mankind in regard to justification. Some have supposed that we are justified by the blood of Christ by simple faith alone, without performing any works either of the law or Gospel. Others suppose that we are justified by the blood of Christ by simply adding repentance to our faith without any further works. Others contend that all mankind will be justified and saved through the blood of Christ, without either faith or works. All these admit that the atonement of

Christ is necessary to justification. The only dispute seems to be in regard to the conditions required of the creature by which he receives the justification purchased by the atonement. Those who believe that simple faith alone, without works, is the only condition required, generally urge the following passages in support of that view : " For if Abraham were justified by works, he hath whereof to glory ; but not before God. For what saith the scripture ? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the man, unto whom God imputeth righteousness without works." (Rom. iv. 2—6.) Those who believe works necessary to justification, quote the following : " What doth it profit, my brethren, though a man say he have faith, and have not works ? Can faith save him ? " " Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works : show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God ; thou doest well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the Friend of God. Ye see then how that by works a man is justified and not by faith only. Likewise also was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way ? For as the body without the spirit is dead, so faith, without works, is dead also."

(James ii. 14—26.) Paul and James seem apparently to contradict each other ; and this has been the cause of differences of opinion in our day : but these apparent contradictions can easily be reconciled, if we take into consideration the two different subjects upon which they were writing. Paul was writing to a people who were inclined to believe in circumcision, and other works of the ancient law which had been done away in Christ. And he shows clearly that circumcision and many of those ancient laws were given in the earlier ages, not to take away past sins, nor to justify those to whom they were given, but for various other purposes ; and that by complying with those works, they did nothing more than what they were indebted to do, and that the reward attached to these acts was " not reckoned of grace, but of debt ;" or in other words, the reward of grace is a forgiveness of past sins ; but the reward of debt is a freedom from the condemnation, not of past sins, but of the sins which would exist in case we refused to pay the debt : for instance, God commanded Abraham to circumcise himself and all the males of his house, not to justify himself or his house of past sins, but for another purpose. When this commandment was given, it brought Abraham under obligations to obey it ; it was a debt he owed to the Lord ; if he paid it, there would be no condemnation arising from disobedience in relation to that particular commandment, and he would have the reward of a clear conscience, so far as the payment of that particular debt was concerned ; but in all this there is no reward of grace manifested in the forgiveness of any sins which may have previously been committed. Therefore as obedience to these particular laws did not bring remission of sins, Paul could with propriety say that Abraham and others were not justified by works, that is, by such works of the law as circumcision, &c., which were given for a very different purpose than that of justification. It was very necessary that Abraham

should do those works, though they were not works intended to bring remission of sins or justification, yet the performance of them would prevent the sin of negligence, and would also bring such blessings as were attached to them by way of promise. But after these laws and circumcision were done away in Christ, then Paul could say, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." If those laws and ordinances which were given to Abraham to perform, were not intended to justify him of his past sins, much less would they justify those who lived after Christ, when they were done away. After Christ, these works given to Abraham to perform, were not considered even as a debt binding upon any : they were works, therefore, that would be sinful to perform. The faith of that man that "worketh not," that is, that does not perform works that are done away, "is counted for righteousness."

But as Abraham was justified by faith, it may not be improper to inquire whether there were any other class of works, connected with his faith, that were of a justifying nature. Paul says, "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying : In thee shall all nations be blest."—(Gal. iii. 8.) From this we learn, that the same gospel that was to justify the heathen through faith, and bless all nations, was actually preached to Abraham. Now in the gospel there are certain works to be connected with faith for justification : by these works of the gospel, he manifested his faith and obtained justification ; and not by the works of the law, such as circumcision, &c. Paul says, "Faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in circumcision or in uncircumcision ? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised :

that he might be the father of all them that believe, though they be not circumcised : that righteousness might be imputed unto them also ; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—(Rom. iv. 9-12.) From these passages we learn, that Abraham was justified before circumcision, consequently the gospel of justification must have been preached to him before that law was given. That there were works connected with the gospel preached to Abraham, is evident from the fact that all the heathen nations who lived in the Apostles' days, could be justified and become his children by walking, as Paul says, "in the steps of that faith of our father Abraham." There were certain steps pertaining to the gospel and faith of Abraham, in which he walked ; otherwise he could not have been justified. Whatever works these steps of justification included, the very same were required of the heathen after Christ. These steps of the gospel, since Christ, we have already observed, are Repentance and Baptism, which bring remission of sins and justification, being the results of faith, or, in other words, the steps of faith that Abraham walked in. Therefore, "to him that worketh not" the works of circumcision and other laws that are done away, but performeth the works of the gospel, "his faith is counted for righteousness," the same as Abraham's was, who walked in the steps of the same gospel, and was justified in the same way. This view of the subject perfectly reconciles the teachings of both Paul and James, and shows most clearly that both were correct, when their statements are applied to the two different subjects upon which they were writing.

EDITOR.

(To be continued.)

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Behold, the Bridegroom cometh;
Go ye out to meet Him.—Mat. 25—6.

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Repentance.

By ORSON PRATT, one of the Twelve Apostles of the Church of JESUS CHRIST OF LATTER-DAY SAINTS.

Repentance is one of the conditions granted to fallen man, through which he is made a partaker of the purchased gift and blessings of salvation. Repentance is a sorrow of heart for all past sins committed, and a full confession unto the Lord of the same, connected with a covenant or promise, and a fixed settled determination in the mind, to sin no more. Repentance may be considered under the following four heads:

First.—The evils and sins to be repented of.

Second—The nature of the sorrow connected with true repentance.

Third.—The confession necessary for the penitent.

Fourth.—The promise and determination to sin no more.

We shall examine, First, *The evils and sins to be repented of.* Before any one can repent, he must be convinced of sin. Sin is a transgression of the law. Without a knowledge of the law, a person cannot always discern between good and sinful actions.

The light that is in every man which comes into the world, will enable him, without the aid of the revealed law, to distinguish in some small degree, between good and evil. But there are many evils that could not be known short of the revealed law. The light of conscience will make manifest some of the more glaring evils; but this light becomes greatly obscured by neglect and by constant violation of its teachings, so much so, that persons may become almost or wholly insensible to the dictates of conscience: many actions which were once considered evils, will by constant habit, be considered virtuous; while many practices once considered good, will by tradition and habit be transformed into evils. A heathen entirely unacquainted with the revealed law, would, if he were always to follow the still small voice of conscience, receive more and more light, and be able to discover many important truths, and to distinguish between virtue and vice more clearly than those who are constantly violating the monitor within them. But with all the light that he could glean, independent of revelation, he would be

far from understanding the sinfulness of many actions, and would be entirely ignorant of the nature of others in regard to whether they were sinful or not; and, he would also be wholly uninformed in regard to a future judgment and the penalties to be inflicted upon sinners; and without a knowledge of these things he could not repent acceptably as the gospel requires.

It is, therefore, by the revealed law, that we become acquainted with good and evil more fully; and by which we learn that we are accountable beings, and must be judged by the law for our doings, and that the penalty of the law must be executed upon us, if we have transgressed it, in order to satisfy the demands of justice, unless we have complied with the conditions through which mercy have claim upon us, and may deliver us from the justice of the law. Paul says, "I had not known sin but by the law; for I had not known lust except the law had said, thou shall not covet." (Rom. 7—7.)

Without the law, conscience does not teach us that to labour on the Sabbath day is sinful. There is no process of reasoning that will teach a heathen that to labour on the Sabbath is any more sinful, than labour performed on Monday, on Tuesday, or any other day of the week. It is by the revealed law, and not by conscience, that this, sin is discovered. Conscience may teach the heathen that to murder is an evil, and human laws may teach them that death shall be the punishment of the murderer. Through fear of the penalties of the law and the evils resulting in this life, they refrain in a great measure, from committing this crime; but they have no knowledge of the higher law against murder, nor of the greater penalty which will be inflicted upon the murderer, beyond this life; they have no knowledge of a higher Being, who will call them to account for that crime. If, therefore, they should repent of murder, it would not be for

the purpose of escapeing the penalty in the next life, nor for the purpose of pleasing God, of whose laws they know nothing, but for the purpose of avoiding the evils resulting in this present world. Such repentance, though good as far as it goes, is not that which the gospel requires; it is not repentance towards God, but it is a repentance towards man, in order to please man, and to avoid the penalty of man's laws.

There are many among the heathen who commit adultery and fornication conscience does not tell them that God is displeased with these evils; indeed, some of them do not consider these to be evils, and have no more remorse of conscience in doing them, than they would have in eating when they were hungry. But when they learn the law of God, they discover that these are great evils, and that the punishments to be inflicted in the next life for these sins, are of the most fearful nature. Without the law, they consider that all is well; but when the law is made known, they find themselves transgressors. As the Apostle Paul says, "Without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (Rom. 7—8—13.)

Where there is no knowledge of the revealed law of God, sinful actions will not be punished to the same extent, as where the laws and their penalties are known: for the Apostle says, "sin is not imputed when there is no law." (Rom. 5—13.) That is, sin is not imputed to the same extent, and

they are not punished with the same severity, as those who are acquainted with the law.

Hence, the Saviour declares that he who knoweth the master's will and doeth it not, shall be beaten with many stripes; while he that knoweth not, and yet doeth things worthy of punishment, shall be beaten with few stripes. The Apostle also says, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law." (Rom. 2—12.) The heathen, therefore, will perish without law, and be beaten with few stripes, because they obeyed not the light that was in them; but the penalty of the revealed law, will not fully be executed upon them, and it will be more tolerable for them in the day of judgment, than for those who have sinned, having the law, and who are to be judged by the law, and have the sentence of the law executed upon them. Such, without repentance, will suffer eternal torment and everlasting banishment from the presence of God. And they will have weeping, and wailing, and gnashing of teeth. Having learned that man is convicted of sin by the law, let us next endeavour to ascertain what sins the present generation are guilty of, in order to learn whether they have any need to repent. We will, for the present, pass over the sins of the heathens, and enumerate some of the evils existing among Christian nations where they have copies of the revealed law, existing by millions, and where almost every family can read the sacred pages of the same. The Divine law says, "*Thou shalt not kill.*"

Now it is not the individual who murders who *alone* is criminal, but all those who sanction the same. When the saints were murdered in Missouri and Illinois by the marshalled hosts of the wicked, who were urged on by the highest authorities of those States, it is a notable fact that thousands of professed Christians, and many Christian ministers of different denominations, were di-

rectly engaged in those most wicked and horrid murders.

When the great prophet of the Lord was taken unlawfully from his peaceful avocations, and torn from his family, and carried, with a number of others, into the mob camp, and was sentenced to be shot next morning, who was it that sanctioned and urged on these diabolical deeds?

We reply, that among the vast hosts of those who made no profession of religion, there were no less than SEVENTEEN preachers of different orders who were in this council, and most strenuously urged the cold blooded murders of the prophet and his friends, in the presence of their own families upon the public square. Have these preachers, and the thousands of professors of religion who took such an active part in the foul murders of the Saints, been disfellowshipped by their brethren throughout the States? No, they are still, the most of them, retained in the respective Churches to which they belonged. But were those who immediately participated in these bloody persecutions, the only ones guilty? Were there not hundreds of thousands in the United States and other christian nations, who in their hearts sanctioned these things, and who still continue to sanction them? Yea, more, has not, even the general government itself, indirectly sanctioned these wholesale murders and robberies, as has been most clearly manifested by their cold and unfeeling neglect, and their refusal to protect the Saints in the rights of American citizens, while dwelling in those rebellious states? Will the persons who committed these murders and shed the blood of the only prophets which God has sent to the earth for more than a thousand years, be the only ones condemned as murderers in the day of judgment? No. Every person who has in the least sanctioned these things will suffer with the murderers, unless they repent. The Saviour said that the blood of all the prophets which had been shed upon the earth, from the days of

righteous Abel, until the blood of Zacharias, which was shed between the temple and the altar, should be required of that generation. Why? Because they sanctioned the murder of cotemporary prophets. The approbation given to the murder of the prophet Zacharias, and other prophets sent directly to them, was just as wicked as though they had actually killed all the former ones. So likewise, God will require of this nation, and of every individual on the earth, who in the least sanctions the murder of Joseph the prophet, or any of the Saints, the blood of those holy men at their hands; and not only their blood, but the blood of every righteous person that has been shed upon the earth in any age, will be required at the hands of those among this generation who give countenance in their hearts to these wicked deeds. This, therefore, is one among the many sins which hundreds of thousands are guilty of, and of which they must heartily repent, or else the blood of the prophets and the Saints; will ascend up to heaven against them, and in the great day of judgment, they will receive their portion, not only among hypocrites and unbelievers, but among murderers, whose deeds they have sanctioned.

Also, the revealed law says, "*Thou shalt not commit adultery.*" And we are informed that those who do this evil are to be punished with murderers. The Lord says, by the mouth of John the revelator, that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Now, when we examine the present state of the nations of Christendom; what do we find? We find them continually practising these great evils so clearly and expressly forbidden in the law of God. In the city of New York alone, there are about twenty thousand public prostitutes, who procure their living by a constant violation of these

divine laws. In the Cities of Boston, Albany, Philadelphia, Baltimore, New Orleans, and scores of others, that might be named, there are thousands of female prostitutes. Now, these wretched and vile characters are supported by hundreds of thousands of the male population, who daily and hourly commit crimes sufficient to sink the nation to the lowest hell. In ancient times such iniquities brought swift Judgment upon the whole people where they were allowed. For one such crime among the tribe of Benjamin, God commanded the other tribes to go to war with them; and the whole tribe, men, women, and children, were cut off, with the exception of a very few. Does God feel any different towards this sin now, from what he did then? Is he not unchangeable in regard to his abhorrence of sin? If so, what must be his feelings to look down and behold several hundred thousand, adulterers, and adulteresses, and whoremongers in the American nation—a nation that boasts of her moral and Christian institutions, and refinements? How is it, that the heavens can withhold speedy and awful vengeance from the nation? NOTHING but the few honest, sincere, and humble souls among them, prevents an entire overthrow and destruction. When these are gathered out, then will come the day of visitation and of fierce wrath, which has been held in reserve for a long time; then will he quickly wipe away these enormous, wholesale evils with which this choice land has been, for a long period, most fearfully and dreadfully polluted. But this nation is not alone sunk down to the lowest depths of degradation and wickedness; other nations, calling themselves Christians, are equally guilty. In the City of London alone, there are about ninety thousand public female prostitutes, supported by several hundred thousand male prostitutes equally criminal.

In Birmingham, Manchester, Liverpool, Glasgow, Edinburgh, and finally in all the large towns, tens

of thousands get their daily and yearly living by the commission of this great crime. And what renders these evils still more abominable in the sight of God, is that they are constantly taking place in a land of Bibles, where millions of copies of the divine law are circulated in their midst, and where all have an opportunity of informing themselves of the denunciations of heaven against these iniquities.

Again, when we cross over from Christian England to the European nations on the Continent, the scenery is still worse, and too abominable to be named, or even thought of, in regard to the extent and magnitude of these filthy, soul-destroying dens of pollutions. In many of these nations, their own statistics show, that above half the number of infants born are illegitimate. ONLY think of the extent of crime when in one nation, comparatively small, from fifty to a hundred thousand illegitimate children are annually born, which is, as it were, only an index to the still greater amount of crime that does not render itself quite so apparent.

It is almost an astonishment that God should have permitted these nations to practice these great abominations, for so many generations, without utterly destroying them from the earth. And it is also an astonishment that he should condescend to send a prophet with a message to a generation so awfully corrupt and wicked as the present. They are not worthy of prophets, or apostles, or the Book of Mormon, but yet God has sent one of the most glorious messages that ever reached the ears of mortals, to this very generation who are worthy of nothing but judgment: he has done this, not because many of them will receive it, but because he intends to pour out the vials of his wrath upon them; and he knows that the rejection of so great a message will more speedily ripen them for an entire overthrow and utter desolation; that His vineyard may

no more be cumbered with such abominable trash.

God very well knew, that this generation were too far gone in the wicked traditions of their fathers, and sunk too low in the depths of wickedness, to receive a prophet, or hearken unto the voice of inspiration; but he knew that the rejection of prophets, and of the Book of Mormon, would leave them without the least excuse, when he should arise up to destroy and make a full end of wickedness. Perhaps some may say that these great crimes are not approbated by the majority, and therefore the majority should not suffer for the doings of the minority. But we reply, if the majority do not approve them, why do they not put a final stop to crimes of this nature? It is the majority that rule and make the laws of the land. Why, then, do not the majority, through their representatives, make laws for the utter abolishment of these crimes? They have the constitutional right, as well as the power, to make such laws and affix such penalties as shall effectually demolish these criminal connexions. The criminal code of our country pretends to be founded, in a great measure, upon the criminal code contained in the divine oracles. If laws are made against these crimes, why not affix to them the same penalties that the great divine Law Giver has ordained? Death to both the parties is the penalty of the divine law. When this penalty was in force, in ancient times, it was seldom that this crime was committed. Let the majority of the people in the several States and Territories, elect such legislators, as will affix the penalty of the divine law to the laws which they enact against these crimes, and they will soon see a great reformation; and adulteries and criminal connexions will become as rare as murders; every den of pollution throughout the land would be broken up; no female would, at the risk of her life, think of following a practice so criminal and vile; the constant practice of murder would be no more

dangerous than constant prostitution for a living. Such laws, and such only, will prove an effectual remedy against this great crime which has so fearfully and extensively corrupted the nation. If the majority do not make laws to effectually remedy and abolish the crime, then these evils will, in the day of judgment, be answered upon their own heads, and they will be found guilty, for suffering crimes of such magnitude to prevail throughout the country, when it was within their own power to have legislated against them with that severity that would have swept them out of the land. The very fact that the majority do not make such laws, shows most clearly that they are guilty of approving the evil, at least, in others, if not in themselves; therefore, in the sight of the Great Law Giver, they are considered guilty of participating in the same crimes. If the minority would free themselves from the same condemnation, they must repent. But how must they repent? It is not within the power of the minority to elect legislators, therefore, how can they remedy this evil, even if they feel ever so much disposed? We reply, that they can repent of ever having cast a vote for the election of a legislator, that would not promise, before hand, that he would use every exertion to have such laws passed; and they can reform, by not being guilty, for the future, of using their influence and vote for the election of legislators who will not do their duty in this respect. This kind of repentance and reformation will save the majority from the condemnation that rests upon the minority; and without such repentance, the minority, as well as the majority, will be considered, in the great judgment, as being guilty of participating in the same crimes. It was for like reasons, that God visited in judgment, the whole tribe of Benjamin, and nearly extinguished them from the face of the earth. It was not because the whole tribe had been directly guilty of the crime, but because

they refused to bring the few that were guilty to justice, therefore God held the majority. Yes, even the whole tribe, with the exception of a very few responsible for the wicked acts of the few individuals; and the same penalty of death that would have been inflicted only upon the few who were immediately guilty, was with equal justice inflicted upon the whole who refused to deliver up the criminals. So likewise, shall it be with this nation unless they do away these abominations that are in their midst: God will denounce them as being equally guilty with those who commit these crimes: and he will inflict upon them the same penalty, that should have been inflicted upon the criminals; and he will cast them down to hell to dwell with such vile and abominable characters, because they did not destroy these crimes from the land.

The people of the United states are far more guilty in this one respect, than the people in other governments, for here it is the people who make the laws, through the legislators of their own choosing, consequently the people are responsible, not only for the laws that are made, but for the neglect to make any laws that ought to be made. But in many other governments the people have no choice in the appointment of their law-givers; and if the law making department make unjust laws, or refuse to make laws for the suppression of crime, the people cannot remedy the evil without revolutionizing their forms of government. In such cases the responsibility rests upon the individuals committing the crime, and upon the law making department who do not by appropriate laws suppress it, and also upon all others who approve the same, or do not protest against it.

The people of Utah are the only ones in this nation who have taken effectual measures, we will not say to *suppress*, for the word is entirely inapplicable to them, but to *prevent* adulteries and criminal connexions between the sexes. The punishment

in that territory, for these crimes, is **DEATH TO BOTH MALE AND FEMALE.** And this law is written on the hearts and printed upon the thoughts of the whole people. Does not this righteous and just law have its desired effect upon them? Yes! it establishes virtue upon a permanent foundation, and deals out justice to the vile seducer, adulterer, and whore-monger, so far as it can be dealt out in this life: it preserves the purity of the morals of the whole population, which is essentially necessary to the peace, happiness, and prosperity of any people, government, or nation. There, no houses of ill fame, or public or private prostitutes, can be found to corrupt society, and pollute the land. There, no arch seducer is permitted to flatter the young and inexperienced female, till he has ruined his victim and left her an out cast from society. There no vile adulterer can creep into families and violate the sacred chastity of the Marriage covenant. What prevents these evils? it is the righteousness of the people, and the righteousness of their laws; it is the love of virtue and the fear of punishment combined. This is the kind of repentance and reformation acceptable in the sight of God; it is to repent, not in word only, but in deed, and in truth, and in the enactment of just and equitable laws; and in the execution of these laws upon the transgressor.

Repentance is not to ascend into a finely cushioned pulpit, and there whine over the wickedness of the people, without taking any effectual means to reform or suppress that wickedness. Repentance does not consist merely in pointing the evil and professing to be very much grieved that it exists, but it consists in refraining from the evil, and pointing out the remedy by which it can be corrected, and applying that remedy, as far as possible, and teaching all others to apply it. Utah is an example; and the virtuous results of her wholesome and just laws

should induce the States and other Territories to follow in the same virtuous track. Let them try it, and we will ensure them a much more wholesome moral atmosphere; and the overflowing floods of prostitution will be assuaged, and the fountain will dry up, and the houses of ill fame will be abolished; and these abominable evils will vanish away; and the American nation will become a virtuous people—an example for all other nations to follow; and God will repent of the evil which he intends to bring upon them; and his hand of Judgment will be lightened, and his chastisement will not be so heavy upon them. But if they repent not, but permit these crimes to continue, the Lord will surely visit them, and will not spare, but will execute all his fierce wrath upon them, until they shall cease to be a nation before him; and they shall know that it is the Lord against whom they have sinned, and before whom their abominations have continually been practised, in defiance of his laws, and of his holy and just indignation.

Among the various evils forbidden by the revealed law, is that of falsehood. God so detests this evil, that He has informed us, that "whosoever loveth or maketh a lie shall have their part in the lake which burneth with fire and brimstone." God is a God of truth and cannot lie without violating the great perfections and attributes of his nature, which if he should do, his power and glory would cease, and other beings who are filled with all the fullness of his attributes, would succeed in his place. But God knowing all things, and loving righteousness and truth with a perfect love, it is impossible for him to violate the great unchangeable principles of his nature. Now, all those who are permitted to dwell in his presence, must love truth as he loves it, and be as stable and unchangeable in truth as He is.

Any who are otherwise, can by no

means be permitted to dwell there, to disturb the peace, happiness and confidence, and truthfulness that reign universally in those purely and heavenly mansions. The devil was a liar from the beginning, and is the father of lies, and all those who are addicted to this evil, are his children, and will dwell with their father, and be miserable, as he is miserable, and partake with him of all the bitterness of hell, and associate with liars, and deceivers, and every evil doer. Besides the lake of fire into which they are cast, they will make an additional hell of their own by their own demonic and malicious passions.

To be Continued.

In the above extract it is clearly shown and pointed out, what true repentance consists of, and how the humble penitent can be cleansed from Sin, through the atonement of the blood of Christ, connected with Faith, Repentance, and Baptism, all of which, are verily essential to Salvation; and must precede a remission of sins. Money will not purchase these gifts through the instrumentality of a priest or lawyer as many suppose, or through the intercession of man or indulgences. Jesus Christ atoned for the original sin of Adam's transgression; which man could not do! But actual sin must be atoned for by the one who commits it; because through the atonement wrought out by the Saviour; power is given unto man to repent, or else God would never have called upon him to do so. The many awful sins also clearly demonstrated of which the Christian Churches so called are guilty of; and their state of rebellion against high heaven in violating God's laws daily; and trample them under feet with the greatest impunity; and nothing short of a universal repentance, will save them from the plagues and wrath to come; or screen them, from the just punishments of the laws of Christ, which they have wilfully broken, Mercy cannot rob justice, or judgment in the least, for each will have its demands. And before there can be any thorough repentance and reformation acceptable in the sight of God; it is highly necessary to go to the fountain head; and thoroughly purge and cast out, every obnoxious material which corrupts the whole. As the laws of God are just and perfect, there is no defect in them, but in the presumptuous administrators of them; who are highly criminal, for neglecting to deal out the rewards and punishments unto men according to their merits.

For this express purpose, did the God of heaven, anoint Kings and Priests, to administer in his kingdom; and to execute righteousness, and judgment, in his name; and they were made highly responsible, for the sins of the people, if they neglected to

carry out those Sacred charges, committed to them.

We must now define the cause of the innumerable sins, of which the whole human race are guilty, or at least Christian nations were we to appeal to the Governor, to know the reason why, he does not put a stop to the many evil vices, and abominations, committed by his subjects, in open violation of the divine laws of God; and thus pollute the land; he would no doubt reply that it does not belong to his commission; but would refer us to the clergy; and if in like manner put to them; they would be ready to exclaim, Alas! it is beyond our power to suppress the evils! This would be a true acknowledgment on their part; but altogether unsatisfactory in answer to the question: for many reasons which we would state had we space to do so. The first is if they are called of God, as was Aaron to administer in the ordinances of God's house; and to be his special messengers, or representatives to preach the laws of righteousness, in every particular; and see that they are carried out minutely, as contained in the old and new testament; why is it they fail to do it? And at the same time, reconcile the neglect of such important duties; and the most solemn obligations which they profess to have received, from the God of heaven, the giver of every good and perfect gift? Secondly, why have they failed, to execute judgment upon the transgressors; and suffer the whole nation to become polluted, thro' the neglect of duty on their part, in suffering the liar and adulterer, to roam at large, without taking any effectual measures to subdue, the gratification of those evil propensities; and corrupt the morals of society; called by the sacred name of the Deity; who hateth sin with a perfect abhorrence and cannot look upon sin, with the least degree of allowance? Thirdly if they cannot subdue unruly members in their several churches; why do they administer that, which ought to be holy, unto the dogs; and to the abominable, when the scriptures strictly forbid it? Our Saviour said "Every branch that beareth not fruit my father taketh away" Jno. 15—2 "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Cor. 6-14. These two cannot associate together; except the one become subject to the other: for to "Whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. Rom. 6—16. If the transgressor is not punished for his misdeeds he takes it for granted that it is no particular sin to do so: and so he goes from a little to much, and finally becomes the prey of the devil, and becomes his captive, well secured in his cunning grasps. While on the other hand; if he was dealt with according to the gospel of Christ, and chastized for his deeds, it would teach him obedience; and produce a Godly fear in his heart, to sin no more and heartily repent, of all his former sins before God, and thus it would be the means of saving many souls from hell.—*To be continued*

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